This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

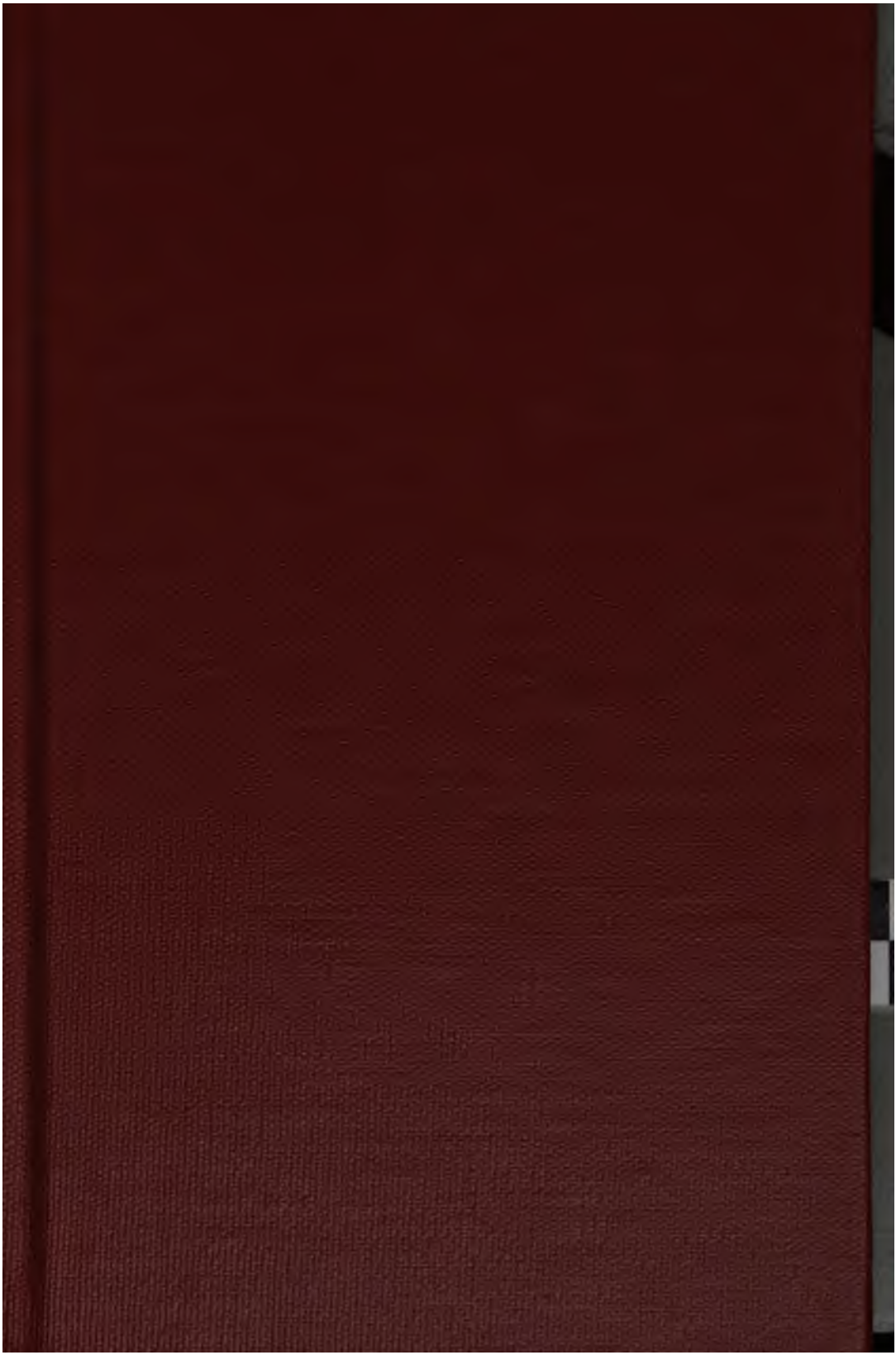
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

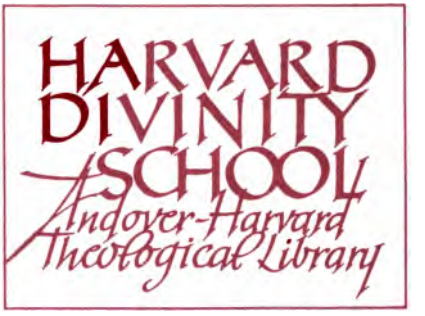
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`




HARVARD
DIVINITY
SCHOOL
Andover-Harvard
Theological Library

THE

CHRISTIAN DISCIPLE,

PUBLISHED MONTHLY.

Vol. III.

FOR 1815.

"SPEAKING THE TRUTH IN LOVE." *ST. PAUL.*

BOSTON:

PUBLISHED BY CUMMINGS AND HILLIARD, NO. 1, CORNHILL.

Cambridge....Printed by Hilliard and Metcalf.

1815.

CONTENTS OF VOL. III.

ARRANGED UNDER DIFFERENT HEADS.

1 *Biographical Sketches.*

	Page.	No.
Of Dr. Huss	6	1
Dr. Barnard	13	ib.
Jerome of P.	33	2
Mr. John Hobbs	65	3
Dr. G. Campbell	110	4
Mrs. S. Elliot	129	5
Mr John Fox	161	6
Rev. B. Gilpin	193	7
Mrs. E. Peabody	206	ib.
Ganganelli	257	9
Mrs. R. Thoreau	290	10
Prof. F. Junius	353	12
Jay's character of Winter	356	ib.

2 *Articles with the signature of B.*

Why is death terrible?	18	1
All is vanity, &c.	45	2
Continued	77	3
Misapprehensions of Religion	107	4
Why we should love God	175	6
Keep yourselves in the love of God	202	7
I hate vain thoughts	266	9
Continued	298	10
Spirit of christianity	339	11
Give an account of thy stewardship	361	12

3 *Christian Education.*

Section I. II	41	2
Sect. III	72	3
Sect. IV	103	4
Sect. V	145	5
Sect. VI	167	6
Sect. VII	198	7
Sect. VIII.	231	8

4 *Dialogues.*

On Respect due to ancestors	210	7
On Believing propositions &c	328	11
On Revivals of Religion	342	11

5 *Extracts with and without comment.*

Prideaux on Cesar	14	1
Fragments	31	1
and	143	5
and	191	6
Address. R. Hall	116	4
Day of Fasting	144	5
Gibbon—Early Christians	297	10
Hillary	ib.	ib.
Baxter on creeds	300	ib.
Hale's Summary C.Character	327	11
Benson—Dialogue	328	ib.
Memorable Facts	331	ib.
Lavater's S. Journal	337	ib.
Dudith to Beza	344	ib.
Dr. Porteus on Matt. xviii. 1—14	370	12

6 *Illustrations of passages of Scripture, &c.*

Luke iv. 33—36	39	2
Luke v. 12—14	78	3
Matt. ix. 2—8	100	4
John v. 2—9	163	6
John v. 10—16	207	7
John v. 30	262	9
John v. 39	ib.	
Luke vi. 1	324	11

7 *Historical Sketch of the English translations of the Bible.*

Began	242	9
Continued	271	9
Continued	302	10
Concluded	332	11

9 *Articles that relate to peace, and to sanguinary customs.*

Sacrifices to Ganges	23	1
Influence of Constantine	80	3
On National honor	85	ib.
Return of Peace	94	ib.
Barbarism and Refinement	119	4
Treaty of Peace	126	ib.
Persecution	136	5
Events in the reign of Queen Mary	150	ib.
Propagating the gospel by the Sword	171	6
Revolution in France	191	ib.

	Page.	No.
Crusades	228	8
Pamphlets on War	256	ib.
Scargill's Letter	281	9
Publications on War	ib.	ib.
Private Wars	294	10
Judicial Combat	321	11
Custom of private Duelling	358	12
Volney's reproaches against Christianity	365	ib.

9 *Miscellaneous Pieces not included under the foregoing heads.*

Commencement of the year	1	1
Ambiguity of language	3	ib.
Main Argument	7	ib.
Disciple and Church	11	ib.
Religious Experience	15	ib.
Mortality of the Clergy	22	ib.
Admonitory events	24	ib.
Public Worship	36	2
Narrative of a Church	68	3
Rights of Conscience	70	ib.
Dangers of Liberality	133	5
Fourth Commandment	140	ib.
Dr. Doddridge's Catholicism	142	ib.
Charitable Contributions	178	6
Benefit of Afflictions	179	ib.
Ministerial Exchanges	181	ib.
Conditions of Salvation	196	7
Address and Invocation	225	8
Moral Questions	241	ib.
and ——	270	9
Theological Controversy	269	ib.
Abuses of Sacred Music	321	11
Best evidences of a Christian character	372	12
Hurricanes in 1815	375	ib.

10 *Reviews.*

Dr. Lathrop's Sermon	98	4
Huntley's Moral Pieces	183	6
Miss More's Essay	234	8

11 *Poetry.*

New year's morning	32	1
On Peace	96	3
Safety in Christ	127	4
Death of a Child	128	ib.
Evening Hymn	153	5
Sorrowful directed	ib.	ib.
Invitation	ib.	ib.
Consolation	185	6
Lazarus, come forth	216	7
Self examination	ib.	ib.
Friendship of Christ	279	9
On W. H. Moulton	ib.	ib.
Porteus on Death	288	9
To the Author of Nature	320	10
Wild Flowers	344	11
Our Father, &c.	346	ib.
On the death of a poor Idiot	377	12

INTELLIGENCE.

1 *Annual Meetings.*

American Board of Commissioners for Foreign Missions	29	1
Mass. Humane Society	190	6
Various Societies in Boston from May 29, to June 8th,	216	

2 *Reports of Committees, &c.*

For Relieving distresses in Germany, &c.	25	1
Tract Society G. Britain	27	ib.
Hibernian Society	28	ib.
10th British and Foreign B. S.	48	2
Mass. Soc. for suppressing Intemperance	87	3
Of Missionaries	122	4
Hampden Bible Society	123	ib.
Society for Propagating the Gospel	124	ib.
Of Mr. Nurse	154	5
Selectmen of Ellsworth	156	ib.
Female B. S. of Boston	158	ib.
Religious, &c. Improvement of Seamen	187	6
Bible Society of Mass.	220	7
Church Miss. Society	284	9
Bible and School Commission, Cape of Good Hope	285	ib.
Mass. S. for promoting Christian Knowledge	ib.	
11th Report of the British and Foreign B. S.	305	10
Report of the Fragment Society	379	12
Report of the Evangelical Missionary Society	376	ib.

3 *Letters.*

From Dr. Ammon	25	1
Fulda	26	ib.
Prince of Anhault	ib.	ib.
Mr. Hornby	ib.	ib.
From St. Petersburg B. S.	62	2
Dr. Amon	63	ib.
Baron Rosenblad	ib.	ib.
Prince Galitzin	90	3
Lord Teignmouth	91	ib.
Society—Gothenburg	92	ib.

	Page.	No.
Corporation—Elkinstons	ib.	ib.
Rev. E. Henderson	93	ib.
Dorking Bible Association	ib.	ib.
Christianus	121	4
G. Ousley	ib.	ib.
King of Persia	ib.	ib.
Correspondence on captured Bibles	250	8
Young Lady	279	9
Mr. Scargill	281	ib.
Church Miss. Society G. B.	289	9
A. Dudith	344	11
Rev. R. Pinkerton	347	ib.
German Sailor	349	ib.
Basile Pafof	ib.	ib.
Jamaica, with two other articles from L. E. Mag.	351	12
From Mr. Swartz	376	ib.
From Rev. H. Lindsay, with a Declaration of the Archbishop of Constantinople	383	ib.

4 *Miscellaneous articles of Intelligence not included under the preceding heads.*

Bible Society of Netherlands	30	1
Proclamation of Alexander	91	3
Tables of Longevity	94	ib.
Constitution of Bowdoin Col. B. Society	157	4
Address of C. Grant	159	5
Petition to Congress—Mass. Convention	186	6
From the Christian Visitant	287	9
Memorable events	288	ib.
New Colleges	320	10
Norfolk Musical Society	352	11
Chimborazo	382	12
Isthmus of Suez	383	ib.
Baptisms and Burials in London	384	ib.
To Subscribers and Patrons	ib.	ib.

5 *Ordinations and Installations.*

N. B. Ordinations and obituary notices are uniformly near the close of a Number; therefore the page will not be mentioned.

	No.
Rev. J. Mix	1
J. Hawes	ib.
S. Dagget	2
W. Cranston	ib.
I. Wight	ib.
D. Damon	3
J. Field	ib.
Mr. Pierce	ib.
J. Greenleaf	4
E. Pond	ib.
N. L. Frothingham	ib.
L. Capen	ib.
J. E. Abbot	5
W. Coggswell	ib.
C. Park	ib.
W. Bascom	7
D. C. Sanders	ib.
Mr. Perkins	ib.
J. Richards	ib.
H. Bardwell	ib.
D. Poor	ib.
E. Warren	ib.
B. C. Meigs	ib.
L. Hartshorn	ib.
S. H. Tolman	12
T. Pomeroy	ib.

6 *Obituary.*

	No.
Rev. D. Hopkins	1
H. Whitlock	2
M. Franklin	ib.
C. Buchanan	6
Hon. J. Bowen	ib.
Dr. N. Saltonstall	ib.
Mr. J. Davis	ib.
Rev. B. Balch	ib.
Mrs. E. Peabody	ib.
Dr. D. Ramsay	ib.
Hon. S. Whitbread	9
J. A. Bayard	ib.
C. Goodrich	ib.
Rev. N. Prudden	10

List of Candidates at the *close* of each Number.

THE

CHRISTIAN DISCIPLE.

No 1. JANUARY, 1815. Vol. III.

ON THE COMMENCEMENT OF THE YEAR.

When we arrive at the commencement of a new year, we seem to be placed as on an eminence, from which we may have extensive prospects. We may look back on a long succession of ages, generations, and revolutions; on the years we have lived, the favors we have received, the dangers we have escaped, the changes we have experienced, the duties we have performed or neglected. We may look around and behold the present state of things in the world, in our own country, in our respective societies and families. Then we may look forward into an ocean of futurities, probabilities, possibilities, uncertainties, and perplexities, enough to overwhelm the soul and fill it with dismay, were it not for the consoling thought, Jehovah reigns.

Seldom have the people of this country entered a new year with prospects more gloomy than the present. Our lot is cast in perilous times, in an age of surprizing revolutions and changes in the state of empires and nations. In the scriptures, the convulsions of kingdoms and states are represented by *earthquakes*. This metaphor seems particularly applicable to the convulsions and overturnings in the present age. Like earthquakes they have been sudden, unexpected and terrible. They have defeated human calculations, and often filled the world with astonishment and consternation.

How tremendous have been the events in Europe since the year 1800! How immense the destruction of property, of lives, and of happiness! But for what has been all this waste and ruin? On the part of man, it has been to gratify, or to resist the ambition of wicked and unprincipled mortals. On the part of God, it has been to punish guilty nations, to humble the proud, and, we hope, to prepare the way for times of reformation. The vials of God's anger have been remarkably poured out on the nations of christendom. But, "For all this his anger is not turned a way, but his hand is stretched out still." And what is in reserve no human sagacity can foresee.

For many years after the convulsions in Europe commenced, we seemed to be distinguishingly favored. We felt not the scourge of war; yea, we were even enriched by the calamities of other nations. But our ingratitude kept pace with our prosperity. By the indulgence of party ambition among ourselves, and bewildering partialities for foreign nations, we became too unmindful of what

was due to our God and to ourselves. We first became a nation divided against itself, and then rushed unprepared into war with a foreign power. Where such a course, if persisted in, must land us, we need no prophet to foretel. With sufficient clearness, the *history* of other nations *predicts* our destiny.

We are not disposed to excite needless alarm, nor to indulge in gloomy and uncertain conjectures. Two things are very sure—one is, that our sufferings will not be greater than our iniquities deserve—the other, that the Most High ruleth over men. He regards the cry of a penitent, suffering people; but those who walk in pride he is able to abase.

The course of events in the last year on the continent of Europe, excited a hope that God would soon give permanent peace to all the contending nations. In this however we may be sadly disappointed, and the year to come may be, beyond all that our eyes have seen, a year of blood, desolation, and misery. At least, it may be so to our country. We seem to be nearly ripe for scenes which appal the heart, even while viewed at a distance, and with hope of escape.

It is certainly in the power of God, and perhaps it is in his purpose, to deprive us of our abused privileges, and to pour upon us vials of anger, as terrible as have been experienced in France, or Spain, or Germany. Alas! "who shall live, when God doth this?" But what are our claims to exemption from such evils, as have befallen other nations? Are we better than they? Are we more wise, or more powerful, or more united? Are we more awake to our danger, or more disposed to reformation?

The possibility of our being called to witness such scenes of woe, together with the probability or danger which results from our guilt and our divisions, may well excite every individual to fly to the throne of mercy and implore pardon for himself and his country. Could we but see evidence of a general spirit of contrition, union, and reformation, we should have solid ground for hope, that the dismal cloud which hangs over us would be dispelled; that the anger of God would be turned away, and that instead of deserved vengeance and ruin, we should experience mercy and salvation.

But whatever may be the fate of our nation, even if no signal calamity should befal us as a people, the ordinary course of events must annually sweep away many thousands of our countrymen. Yet who can point out the individuals, whose names are *this year* to be registered among the dead? Or who can name the person who has assurance that he shall be alive, when the year shall close? Is there one among all the millions in these states, who can safely say, *This year I shall not die?* If then many thousands of us must die in the course of the year, and no one has assurance of life, not for another year, nor even another hour, is it not time for every one to call himself to a serious account, and to become prepared for the final reckoning?

With what feelings should every family commence the year? Surely with feelings of gratitude,

that they have been spared so long, and have experienced so many mercies—with feelings of contrition for their many offences—with a sense of their dependence on the mercy of God, for life and every favor—with pious resolutions that while life and reason are continued, God the Preserver shall no more be forgotten or neglected—that every day shall be commenced with prayer, employed in obedience, and closed with praise.

O Lord, so teach us to number our days, that we may apply our hearts unto wisdom. So teach us to commence this year, as to insure thy favor through life, thy presence in the hour of death, and that blessed immortality, brought to light in the gospel of thy Son.

ON THE AMBIGUITY OF LANGUAGE, AS A SOURCE OF ERROR.

In a former Number some observations were made on the influence of education, as a source of error; and it was intimated that other sources would be brought to view. The ambiguity of language demands a particular consideration.

Language is ambiguous when the same sentence is liable to be understood in different senses; and such ambiguity may result from the useof an equivocal word or phrase, or from the arrangement of the words in forming the sentence. We shall now consider the ambiguity which results from the use of equivocal words or phrases.

Words are but arbitrary and artificial signs, by which ideas are communicated from one person to another. They derive all their *meaning* from those who use them. As by the consent of community certain motions of the head, the hand, or the body, are used as signs of obeisance, or tokens of friendship and civility; and as certain beats on a drum are used as signs of ideas in an army; so certain combinations of letters and words are, by the consent of mankind, used as signs of ideas in the customary intercourse of those who are endowed with the powers of speech. A soldier, who is acquainted with the various beats of the drum, and has been accustomed to having his duty signified in this manner, will seldom mistake the signs. But an ignorant soldier would be very liable to many innocent mistakes, even if his heart were perfectly upright. But if the same beats on the drum were so used as sometimes to signify one thing, and sometimes another, the most intelligent soldier would be liable to mistakes.

Now such is the imperfection of human language, that the same words have various significations; and in some instances the different significations of the same word, and the same sound, are nearly opposite. It would be a work not adapted to the Disciple, fully to display the ambiguity, or equivocal character of the words in our language; a few examples only will be given, to show how liable men are to mistake the meaning of each other, and the meaning of particular passages of scripture.

The word *let* is used in two senses, which are nearly opposite; it signifies *to permit*, and *to hinder*. "John wished to go to school; his father was so simple as to *let* him." By this might be intended either that his father permitted him to go, or that he hindered his going. If the writer used the word in one sense, and the reader understood it in another, an erroneous opinion would of course be formed of the conduct of the father.

The word *overlook* is used in at least three very different senses. At one time it signifies to *oversee*, *inspect*, or *superintend;* at another it signifies *negligence* or *want of care;* and again it signifies *forgiveness, passing over an offence,* or *neglecting to punish*. "The general *overlooked* the conduct of the captain." Suppose we have nothing but this declaration to guide us, who would be able to say whether it means—The general *carefully inspected* the conduct of the captain; or, the general *neglected to oversee* the conduct of the captain; or, the general *passed over a fault* in the captain? Any person who had been acquainted with one sense only of the word *overlook*, would naturally understand it in that sense, whether right or wrong. If wrong, must his error be ascribed to the depravity of his heart?

The word translated *Angel*, so often used in the scriptures, signifies a *messenger;* and it is as applicable to a human, as to a heavenly messenger. At the present time in our land it commonly signifies a celestial spirit. Suppose then that an ignorant person in reading of the "*Angel* of the church in Philadelphia," should think a celestial messenger was intended; should we have no way to account for his error which might clear him from blame?

The word translated *God*, was formerly applied, not merely to the Supreme Being, but to Angels, to rulers, and to the innumerable objects of heathen adoration; and it is thus variously used in the bible. But among us, in speaking and writing, the word God is commonly used to signify the high and lofty One, who inhabiteth eternity. Is it then very wonderful, if on some passages of scripture in which the word is used, there should be different opinions? Those who have been taught to believe that in the scriptures this title is peculiar to the Supreme Being, are certainly very liable to mistakes, and to think he is intended when he is not.

The Greek word, translated *church*, signified *congregation*, and was equally applicable to any congregation, whether Jewish, Christian, or Heathen. We now make a distinction between the *church* and the *congregation* that meet in the same place; a distinction which perhaps was wholly unknown in the days of the apostles. This however may be the subject of future inquiry. But we not only apply the term *church* to a number of professed believers, who meet in the same place, but it is often applied to the *meetinghouse*. These several facts may have been the occasion of many mistakes. If I simply say, "the

Rev. Mr. E. has a very good church," one may suppose I mean to praise a *house for worship*, and another may think I praise the *worshippers*.

Phrases, as well as words, are often equivocal. "I will have mercy and not sacrifice." Math. ix. 13. "The expression," says Dr. Campbell, "*I will have mercy*, commonly denotes, *I will exercise mercy;* whereas, it is in this place employed to signify, *I require others to exercise mercy.*" Must it be ascribed to wickedness of heart if some other persons have been less discerning, or less learned, than Dr. Campbell? If not, others perhaps have innocently mistook the meaning of the text.

"For the love of Christ constraineth us." 2 Cor. v. 14.—Now who can certainly tell whether by the phrase "*the love of Christ*," was meant the love which the apostles had to Christ, or the love which Christ had displayed towards mankind. Of two learned ministers, one understands the phrase in the former sense, the other in the latter. Shall they on this account, mutually reproach and accuse each other of gross depravity and wickedness? As unreasonable as this would be, it would not be more unbecoming than one half the contentions which have distracted and disgraced the christian world.

Besides the ambiguities in our own language, we have to observe, that our scriptures are a translation from other languages, in which also the same words and phrases were used in different senses. Most people have to depend on a few learned men, all of whom have been fallible translators. Each of these translators had probably imbibed a system of opinions, before he began to translate. They were severally apprized of the ambiguity of words in the original. They may all have been men of integrity; yet it would be natural for each one to suppose, that the scriptures were not intended to contradict his own correct opinions; and every one's opinions appear to himself correct. Consequently when one translation of an equivocal word or phrase would favor his opinion, and another would contradict it, we may be pretty certain which of the two he would adopt. But if a translator were perfectly impartial, he might be liable to mistake the meaning of an equivocal word in a particular case, as honest men often mistake each other's meaning in our own language.

When these things shall have been duly considered, will it not appear to every impartial mind, that error in opinion is far less evidence of depravity of heart, than an uncharitable spirit one towards another, on account of diversity in sentiment? It is very easy to see, how persons may innocently mistake in explaining the scriptures, and how different persons may be led into different opinions. But it is not so easy to see, how they can be innocent in hating and reviling one another.

But let it not be supposed, that the liability of some passages of scripture to different explanations, is any valid objection to

the Bible. Other books, even the laws of a state, are liable to different expositions; and the same is true of language when spoken, as well as when written. We may with as much propriety say, that *tongues* and *pens* are of no use, because we sometimes mistake the meaning of what is spoken or written; as to say, the Bible is useless, because some passages are capable of different interpretations. Indeed, with the same propriety that we may urge such an objection against the scriptures, we may affirm, that our understandings are of no use, unless they are so perfect as to be incapable of error. And he who, in defiance of common sense, will impute all the supposed errors of his brethren to sinful depravity, is not an object of envy, in regard either to the extent of his understanding, or the purity of his own heart.

THE MARTYRDOM OF DR. HUSS.

John Huss was born in the year 1376, near Prague in Bohemia. Having obtained an education, and being eminent for piety, he was elected Rector of a university in 1408 On reading the writings of Wickliff he became an admirer of that eminent man, and embraced so many of his opinions as to be considered a disciple. This exposed him to the vengeance of the papal clergy, and finally brought him to the stake.

In 1414, the General Council of Constance was convened; at which, says Mr. Fox, "There were archbishops and bishops 246; abbots and doctors 544; princes, dukes, earls, knights, and squires 1600." The attention of the Council was soon called to the heresies of Wickliff. He was now dead, but the council reviled his memory, condemned his opinions, burnt his books, and ordered his bones to be dug up and consumed to ashes. Huss was a principal character among the followers of Wickliff. The Council applied to the emperor Sigismond to bring him to Constance. Having obtained a safe conduct from the emperor, and testimonials in favor of his character, Huss set out, Oct. 1414, to meet the Council. His name was so much known and respected, that he passed through Germany in a kind of triumph. In the cities he was received with loud acclamations, and the streets were lined with people who had come together to see him.

When he arrived at Constance, his friend, Baron de Clum, gave information to the pope, that the emperor had given Huss his safe conduct, and he requested the pope to do the same. This was promised, but the promise was soon violated. Instead of appearing before the Council, as Huss expected, he was called before the pope and cardinals for a sham examination, and then cast into prison. Here he was confined, in violation of the safe conduct, and notwithstanding the exertions of his friends, until he was seized with a violent disease, which

threatened his life. The pope hearing of his sickness, feared he would die before he should be formally condemned. He and his friends therefore resolved to draw up articles against him, and to condemn him while in prison. Articles were accordingly prepared, and a formal citation sent him to appear before the Council.

The messengers found him with his eyes sunk and languid, his visage pale and emaciated. The good man raised himself up and said—"You see, friends, my condition. Do I seem like a man fit to plead a cause in a public assembly? Go, tell your masters what you have seen. But stay—tell them likewise, that if they will allow me an advocate, I will not fail even in this condition to join issue with them."—But this small favor was denied, and the trial was postponed.

In Constance the populace imbibed the spirit of their leaders, and became so furious that the friends of Huss were in great danger. But in Bohemia, where Huss was known and beloved, a different feeling prevailed. The whole kingdom was in motion in his favor. A petition was circulated and signed by almost the whole of the nobility and gentry in the kingdom. It was dated May 1415, and addressed to the Council. In this they complained of a breach of the safe conduct, and requested that an end might be put to the sufferings of Huss, by granting him a hearing as soon as possible. The trial being still delayed, a second and a third petition were sent. On the first of June, a promise was given that Huss should be examined within a week. On the fifth, the same Council resolved that the articles objected to him, should be produced and examined in his absence; after which he was to be sent for and condemned.

Being informed of this resolve, the Bohemian deputies went immediately to the emperor, and laid their complaint before him. He was greatly offended with the conduct of the Council, and sent them an arbitrary mandate to desist; and said "he would have nothing done but with the defendant face to face." Huss was then summoned to appear the next day. He appeared; an article of charge was read; but soon such a tumult was excited, that he could not be heard in his own defence. They adjourned. The next morning they met again; the emperor attended, that more decency might be observed. Several articles of charge were brought against Huss, to which he answered in a cool, dispassionate manner. The following were some of the opinions which gave most offence.

"That there is no absolute necessity for a visible head of the church; that the church was better governed in apostolic times without one;—that a wicked pope cannot possibly be the vicar of Christ;—that liberty of conscience is every one's natural right; that ecclesiastical censures, especially such as touch the life of man, have no foundation in the scripture;—that no excommunication should deter the priest from his duty; that preaching is as much required from the min-

ister, as alms-giving from the man of ability; that neither of them can hide his talent in the earth, without incurring the divine displeasure."

Most of these opinions were not only proved, but confessed. The Cardinal of Cambray thus addressed Mr. Huss:—"Your guilt hath been laid before this august assembly with its full force of evidence. I am obliged therefore to take upon me the disagreeable task of informing you, that only this alternative is offered to you; either to abjure these *damnable errors* and submit yourself to the Council—in which case these reverend fathers will deal as gently with you as possible; or to abide the severe consequence of an obstinate adherence to them."

Huss replied—"I came not here to defend any opinion obstinately; but with an earnest desire to see my errors and to amend them. Many opinions have been laid to my charge, some of which I never maintained; and others, which I have maintained, are not yet refuted. As to the first, I think it absurd to abjure opinions which were never mine; as to the second, I am determined to subscribe nothing against my conscience."

He was so feeble that he could scarcely walk; yet he was cruelly sent back to a cold and hungry dungeon, and allowed one month to give his final answer. During the month efforts were made to prevail on him to recant, but he cast himself on God, and remained inflexible.

The sixth of July was appointed for his condemnation. A sermon was delivered, in which the preacher exhorted his hearers "*to cut off the man of sin.*" The substance of the sentence is thus given:—"John Huss, being a disciple of Wickliff of damnable memory, whose life he has defended, and whose doctrines he has maintained, is adjudged by the Council of Constance to be an *obstinate heretic*, and as such to be degraded from the office of priest, and cut off from the holy church."

He was then arrayed in priest's vestments and ordered to ascend a scaffold, with liberty to address the people. It was hoped he would retract; but he said that he knew no errors which he had to retract—that he would not injure the doctrine he had taught, nor the consciences of those who had heard him, by ascribing to himself errors, of which he was not convinced.

When he came down from the scaffold, he was surrounded by seven bishops, who were appointed to degrade him. Each took off some part of his priestly attire, "*adding a curse.*" The last act of degradation was, to place on his head a large paper cap, on which various horrid forms of devils were painted, and saying, "hereby we commit thy soul to the devil." In regard to this cap, Huss observed,—"*It is less painful than a crown of thorns.*"

He was then led to the place of execution. His books were first burnt before his face. When he came to the stake, he was allowed some time for devotion. Many who had been prejudiced against him, when they heard his prayer, cried out, "What this man hath done within doors we know not, but surely he prayeth like a christian."

After he was fastened to the stake, he was again exhorted to retract his errors. He replied, "I have no errors to retract; I endeavored to preach Christ with apostolic plainness, and I am now prepared to seal my doctrine with my blood." The faggots being lighted, he commended himself to God and began a hymn, which he continued to sing till the wind drove the flame and the smoke into his face. After his body was consumed, his enemies were not contented; "they gathered up the ashes and cast them into the Rhine, that the earth might not feel the load of such enormous guilt."

Thus ended the days of Dr. Huss, one of the most inoffensive, amiable, and pious men. The university of Prague gave this testimony in his favor—"From his infancy he was of such excellent morals, that during his stay here, we may venture to challenge any one to produce a single fault against him."

To preserve the memory of this excellent man, the sixth of July was for many years held sacred among the Bohemians. "A service adapted to the day was appointed—an oration was spoken in commendation of their martyr; in which the noble stand he made against ecclesiastical tyranny, was commemorated, and his excellent example proposed as a pattern to all christians."

Some serious questions naturally occur:—What was the crime of Huss, for which he was degraded and burnt? Was he an immoral man, a drunkard, a thief, a robber, or a murderer? No; he was most exemplary in his morals. Was he an impious or irreligious man? No; he was eminently pious and devout. What then was his crime? It was this, he dared to exercise what he called the rights of conscience, and by allowing himself to inquire after truth, he happened to dissent from the supposed infallible clergy.

But we must forbear, and leave every christian to his own reflections.

THE MAIN ARGUMENT CONSIDERED.

In support of certain doctrines which have been controverted in our day, it has often been urged as an argument of great weight, that the doctrines have been generally believed, by great and good men, and the most pious christians, for many centuries; and that it is unreasonable to suppose that God would suffer so great a part of pious christians, for so many ages, to remain in error on questions of such importance. Perhaps no argument has had more influence in our country than this. But that all our readers may be able to judge of its weight and worth, we shall quote some passages from the "Thirty four conferences between the Danish Missionaries and the Malabarian Bramans or Heathen Priests, in the East Indies." The conferences were reported by the Danish Christian Missionaries. They took place early in the last

century; the first was in March 1707.

In the first conference, one of the Missionaries had spoken very decidedly against the religion of the Malabarians. To which one of the Bramans thus answered, "Our religion is venerable for its antiquity, and has been professed by many *pious kings* and *holy prophets*, through an uninterrupted succession of many incircling ages; which, if false and erroneous, neither God nor man would have approved the same for so many continued durations, and progresses of time; but certainly some one or other would have honestly discovered the imposture and cautioned his companions against pious cheats and sacred forgeries."

To this reasoning the missionary thought proper to give this reply;—

"*Uninterrupted succession*, and *great throngs of proselytes* are no characteristics of the truth of any religion; else it would follow that the devil is very orthodox: for he is as famous for the multitude of his disciples, as he is for his hoary, venerable antiquity." p. 5.

In Conference 9th—"Then stood up a venerable old man and said—What you have said of God's benefits towards us, and of our unthankfulness towards him, is all very true: but that we have *no true*, but *false Gods* in our country, this you are still to demonstrate. For though the christians call us *heathens*, we are not so in reality; but we are a very ancient nation, *whose religion is as old as the world itself*." p. 103.

In Conference 15th—"An old Braman stood up and said—I have perused all the histories of our Gods, and never doubted of the truth of their divinity; and it would look very odd in a man of my age, now to call in question a proposition so *uninterruptedly* and *universally received*." p. 169.

In Conference 16th, a Braman said—

"Sir, we see you would fain expose us to the laughter of all the people; but we would have you to know, that these Gods, whom you so vilify, have been worshipped by our ancestors for *ten thousand years;* and as long as the inhabitants are contented with their Gods and religion, what have you to do to intermeddle in our affairs." p. 181.

Conference 26th—"We can easily guess what you would be at: you would, Sir, root out of the land, our *established religion*, and introduce your own in its room." p. 258.

Conference 28th—"*We abound more in good works*, than the christians do." p. 271.

Conference 31—"What! would you have us, Sir, turn *apostates* from the *religion of our fathers?*" p. 286.

Conference 32nd—"I asked them in the next place if they could demonstrate that their idols were true Gods. They answered, that the matter being selfevident, wanted no proofs or demonstrations; for they had been adored as Gods, for *many thousands of years*, by *all the sages and wise men in all the past ages of the world*." p. 293.

Thus we see that the grand argument, so much relied on by

some people of the present day, may be applied for the support of any opinions which have been long and generally prevalent, in any country on the face of the earth. It was worthy of the same regard from the lips of a Braman, that it now is from the lips of a christian minister. It was an argument urged by the papists, against the protestants; and it was as good in that case as it is from one sect of protestants against another. It proves nothing more clearly, than the inconsideration of those by whom it is urged. An argument which will equally support each part of a thousand contradictions is unworthy of the confidence of any christian.

We shall close this article with a paragraph from a Malabarian letter to the Danish Missionaries.

"The *Mahometan* will have his religion to be absolutely the best; the *Christians* condemn all but themselves; and we, *Malabarians*, think our religion best for us; and question not but that christians may be saved, if they lead lives conformable to the precepts of their religion." p. 242.

ON THE WORDS *DISCIPLE* AND *CHURCH*.

The variations which have taken place in the meaning of some words since the days of the apostles, are an occasion of many misapprehensions in reading the sacred volume. Different sects of christians become accustomed to use the same words in different senses. Then persons of each sect read the scriptures with that view of particular terms to which they have been accustomed, without due inquiry whether that be the scriptural sense of the words or not. Hence arises different constructions of the same text; and each one fancies that his own opinions are fully authorized by the word of God. Perhaps no one sect of christians is free from errors, which have originated in this manner.

We have ever preferred, and we still prefer, what is called the congregational form of church government. Yet we are not without suspicions that even this class of christians have, in some particulars, entertained incorrect views of some scriptural terms, and drawn practical conclusions, which the Bible does not warrant. Under this impression we shall frankly state what appears to be true, as to the scriptural use of some terms, and thus lay a foundation for correct inferences. If our Savior and the writers of the New Testament meant to be understood, they doubtless adopted language in common use, and in a sense which corresponded with the common acceptation. The words *disciple* and *church* are abundantly used in the New Testament. The words thus translated were in common use among the Jews when our Savior appeared among them. But what did they signify?

The word *disciple* signified a *learner* or *scholar*. Before the time of our Saviour, various schools existed, both among the Jews and the Gentiles. Those

who submitted to be taught by Plato were his disciples, and every teacher had his disciples. Those who believed in Jesus as a teacher sent from God, and submitted to be taught by him or his Apostles, were called his disciples. Those who made it their care to obey his commands, were his disciples indeed. After his resurrection the name of disciples was probably extended to all who believed in him as the true Messiah. As the followers of Plato, after his death, were called *Platonists*, so the disciples of Jesus Christ were called *Christians*.

The word translated *church* is of the same import as the English word *congregation*. In Matt. xviii. 17, according to the common translation, we read, "Tell it to the church." The same direction is translated by Dr. Campbell, "Acquaint the congregation with it." In his note on the text he gives his reasons for varying from the common translation in this instance. "I know," says he, "no way of reaching the sense of our Lord's instruction, but by understanding his words so as they must have been understood by his hearers from the use that then prevailed." He informs us that among the Jews the word was used in two different, but related senses. Sometimes it signified the whole nation considered as one commonwealth; at others a particular congregation or assembly, actually convened or accustomed to convene in the same place. When we read in the New Testament of the church that was in the wilderness, the meaning is, the congregation or whole nation of Israel that was with Moses in the wilderness, including men, women and children. So among the Jews in after ages, those who met at the temple to worship, or in a particular synagogue, were the *church* or *congregation*. The distinction between the *church* and *congregation*, that is now commonly made, was probably wholly unknown among the Jews in the days of our Savior. Consequently when he or his apostles used the word translated church, we must suppose that they used it to signify congregation. The term was equally applicable to a congregation or assembly of Jews, as to an assembly of christians. Not only so, it was applicable to a heathen congregation; and the same Greek word which is usually translated church, is applied to a heathen congregation at Ephesus, and is three times translated "assembly," in Acts xix.—*ver.* 32, "the assembly was confused"—39, "lawful assembly"—41, "dismissed the assembly."

As the Greek word, which is translated church, signified an assembly or congregation, and was equally applicable to any congregation, whether of Jews, of christians, or of heathens, so it ought to be understood in reading the New Testament; and from the connexion we must learn what congregation was intended. After the resurrection of Jesus, the apostles and their adherents were in Judea as a distinct sect among the Jews. Those who believed in Jesus as the Messiah, and received the apostles as his authorized ministers, met together for religious worship, as the disci-

ples of Christ. When it is said, "the Lord added to the church," the meaning is, he added to the christian congregation. As believers in Jesus multiplied, so their church or congregation increased. After a few years the apostles propagated the gospel among the heathen nations, made disciples, and gathered christian congregations in different places. As the word which is translated church, had two significations among the Jews, so it had among the christians. Among the Jews it sometimes signified the whole body of the Jews, at others, a particular assembly; so among the christians, it sometimes signified the whole body of christians, at others, a particular society or congregation. When Christ is represented as the head of the church, or head over all things to the church, the whole body of christians are represented as one congregation. But when we read of the church of any particular city or place, the congregation of christians in that place is intended.

If the foregoing statements are as correct, as they are believed to be, some serious questions must arise in the minds of reflecting christians. But we must dismiss the subject for the present, in the hope of obtaining more satisfactory information in respect to the inferences, which seem to be unavoidable.

CHARACTER OF THE REV. THOMAS BARNARD, D. D.

In our Number for November encouragement was given that some account of Dr. Barnard would appear in this work. For the following particulars, we are indebted to a sermon, occasioned by his death, and delivered by his friend, the Rev. Dr. Prince.

Dr. Barnard was the son of the Rev. Thomas Barnard of Salem. The ministerial office had descended in his family in a direct line through four generations. He was born February 5, 1748—graduated at Harvard University, 1766—was ordained over the North Church in Salem January 13, 1773—received the degree of D. D. from the Universities of Edinburgh and Providence 1794. He died of an apoplectic fit, October 1, 1814, in the 67th year of his age.*

As a man he possessed those qualities which command respect, and interest the heart. He was social and cheerful in his temper, open and affable in his manners: he was approached without restraint, and made every one easy in his company. In his intercourse with others, he never forgot the respect due to his ministerial character. His own feelings were strong, and he readily entered into the feelings of others. Possessing a benevolent heart, he was kind and friendly to all, and delighted to do good as opportunity occured. He felt for the misfortunes of others, and blessed the poor with his chari-

* In May 1773 he married Miss Lois Gardner, the daughter of Mr. Samuel Gardner, a respectable merchant of Salem. She is now left a disconsolate widow, to mourn the loss of a faithful and affectionate husband.

ty. He abhorred a dishonest action, and despised a mean one. Being of too kind a disposition to do ill to any one, he had many friends, few enemies, and none that he did not forgive.

As a christian he was highly exemplary in the moral duties of life, pious and fervent in his devotions. He had a humble thought of himself, a just view of his own unworthiness, and relied wholly on the merits of Christ for salvation.

As a minister he was respected and esteemed. He was catholic in his principles, and candid towards those who differed from him. He left others to think for themselves, and entertained none of those peculiarities which poison the sweets of charity. He did not mistake passion for pious zeal, nor attempt

"To murder virtue in the name of God,"

As his Lord had declared, that *the poor had the gospel preached to them*, he believed that all the doctrines, necessary to salvation were within the compass of their understanding, for faith and practice. His preaching was more practical than metaphysical; though he did not neglect to discuss any religious subject which he thought would throw light on the scriptures, inform the minds of his hearers, and lay open the designs of God in the gospel, impress the minds of his hearers with reverence and love, confirm their faith, and excite obedience.

In the latter part of his life, his choice of subjects was more upon the frailties of our nature, its infirmities and mortality, than in former days. As he advanced in life and felt a nearer approach to the end of it, he might naturally be led more to the contemplation of these subjects. After his decease, part of a sermon was found on his table, which he had begun to write from these words: "My flesh and my heart fail, but God is the strength of my heart and my portion forever." Ps. lxxiii. 26.—a striking coincidence between the subject which engaged his mind, and his death. Probably the very last day he spent on earth, he was employed in writing on this subject.

PRIDEAUX' REFLECTION ON THE AMBITION OF CESAR AND POMPEY.

"One of these could not bear an equal; nor the other a superior: and through this ambitious humour, and thirst after more power, in these two men, the whole ROMAN empire being divided into two opposite factions, there was produced hereby, the most destructive war that ever afflicted it. *And the like folly, too much reigns in all other places.* COULD ABOUT THIRTY MEN, BE PERSUADED TO LIVE AT HOME IN PEACE, without enterprizing upon the rights of each other, for the vain glory of conquest, and the enlargement of power, *the whole world might be at quiet.* But their ambition, their follies, and their humor, leading them constantly to encroach upon, and quarrel with each other, they involve all that are under them, in the mischiefs thereof, and many thousands are they, which yearly perish by it. So that it

may almost raise a doubt, whether the benefit which the world receives from government, be sufficient to make amends, for the calamities, which it suffers from the follies, mistakes, and maladministrations of those that manage it."

RELIGIOUS EXPERIENCE.

In a former number of the Disciple,* I attempted to expose, what I thought was an erroneous opinion, on the subject of religious experience. Will you permit me, within as narrow limits as I can, to suggest what I believe to be other mistakes upon this subject?

1. It is thought by some, that religious experience consists in a particular set of feelings, which are, and can be excited, only by *particular doctrines of religion.* Such for example as the doctrines of original and total depravity—or in other words, a guilt derived from Adam;—of the consequent condemnation of the whole human race in Adam, to the misery of eternal fire;—of the eternal purpose of God, of his mere good pleasure, to save a part of the creatures, who, he knew, would descend from Adam;—that Christ suffered, in their stead, all the indignation of God, which would otherwise have been suffered by these objects of his election;—that the righteousness of Christ is imputed, by faith alone, to the elect;—and that they to whom this righteousness is imputed, can never fall from grace.—These are supposed to be fundamental principles of the gospel.—To experience religion then, is to *feel* this guilt derived from Adam;—to *feel* that, for it, *we* deserve the eternal wrath and curse of God;—that of his mere good pleasure, he has elected *us* to eternal life;—that Christ has borne the guilt of all *our* sins;—that *we* are clothed with his righteousness;—and that for *his* righteousness, and not at all for our own obedience, we are to hope for the final rewards of heaven. If these are doctrines of our religion, then *our experience of their efficacy in making us better, is religious experience.* But an experience of the efficacy of any *other* doctrines, or principles of the gospel, by which good affections and habits are exercised and confirmed, and evil dispositions and propensities are checked and overcome, is *as certainly* christian experience. I do not inquire, whether these which we have enumerated, are doctrines of the gospel. But though I am not so happy, as to have known their power by my own experience, yet may I not have felt the truth and efficacy of the *presence,* the *wisdom,* and the *goodness* of God? I do not know, by my experience, the guilt of Adam's sin. Or rather, I neither feel accountable, nor deserving of punishment, for it. But I am sensible of *my own* transgressions; and I hope, in the conviction of them,

* No. 14.

that I feel deeply humble and penitent before God. I *feel* that God is love, in giving his Son, that whosoever believeth in him might not perish, but have everlasting life. I *feel* that God has inseparably connected duty with the best happiness, and vice with the greatest misery. I *feel* that in God I live, and move, and have my being; that He should be the highest object of my love, my trust, and my devotion; that in every violation of a law of his gospel, I violate at the same time a law of my nature; and that, as an accountable being, my happiness, both in time and in eternity, can be secure, only while I possess his approbation. Is not *this* religious experience? Do I not indeed experience the power of religion in *every instance*, in which I experience the efficacy of a religious doctrine, principle, or sentiment? I am obliged to recur again to the definition of experience. It is *knowledge derived from practice.* It is obvious then, that the particular feelings which are excited by the peculiar doctrines to which we have adverted, cannot be *all* which is properly comprehended in christian experience.

2. Some of the truly pious are so very unhappy as to believe, that they have never felt the power of religion, because they have never felt *assurance* and *rapture.* They have felt godly sorrow; love and reverence of God; the grace of God in the gospel, constraining them to his service; and have found the best happiness of their lives, in obeying his will. But they have never felt a *perfect confidence that their own salvation is sure.* They have never felt the *raptures of heaven.* —To such persons I would say, that as far as my reading and observation have extended, the most truly devout and pious, have ever been the most deeply sensible of their unworthiness, and the least inclined to indulge this undoubting assurance. I would remind them of the warnings of the gospels—"*give all diligence* to make your calling and election sure;" and "let him that *thinketh he standeth*, take heed *lest he fall.*"—I would refer them to the example of Paul—"I *count not myself to have apprehended;*—I *do not reckon myself to have laid hold on the prize.* But one thing I do. Not minding the things behind me, but exceedingly stretching myself to the things before me, *I press toward the mark, for the prize of the high calling of God in Christ Jesus.*" "I so run, not as uncertainly; so fight I, not as one that beateth the air; but *I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I* MYSELF SHOULD BE A CAST-AWAY."—But if Paul, after all his labors, and sufferings, and successes, and evidences of divine favor towards him, still felt that he *might* fall from christian piety and virtue, and *might* still be rejected—have *we* a right to assurance?—The experience of *repentance;* of confidence that the allotments of God, whatever they are, will be *right;* of humble *hope* of the divine acceptance; and of *fear* lest, a promise being left of entering into rest, we should thro' negligence, or grosser vice, fall short of it, is far more consistent,

I think, with the spirit of the gospel, and will conduce far more to our final acceptance and happiness.

3. I will refer to only one more mistake on this subject. It is, that *a death bed experience is an assurance of the acceptance of God.*

The number is great of those, who are looking to this experience, as the basis of their expectations of the rewards of piety and virtue. Hence, in a great measure, the eager curiosity which is felt, to know every expression and feeling of the dying. It is common to have expressions of peculiar religious sensibility on a sick and dying bed, from those who have been the most indifferent concerning religion, or even the most vicious, in the days of their health and vigor. They feel then, that they are sinners, and that they need a Savior; and they believe and trust in the promise, "whosoever cometh to me, I will in no wise cast out." They die therefore, as they affirm, with a good hope of mercy. Hence it is thought to be safe to trust to the feelings—the experience of a dying bed; and the great work of life is deferred to the hour of dissolution. This is an error, against which every one, who is disposed to its indulgence, should be warned with the greatest solemnity; for as it may lead to every vice, it may be fatal to the best interests of the soul of him who fosters it.

A death bed experience! What is it, in such circumstances, but a deliberate rejection of the service of God, to the very last moment in which we can enjoy the service of sin? What is it, but an offering to God of the dregs of life, which we give, only because we can no longer withhold them? —And is this "*repentance to salvation?*" Is this adding to our *faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity?* Is this that "*holiness*, without which no flesh shall see the Lord?

A death bed experience! And is it always delusive? O, no. It is precious indeed, when it is the experience of a soul which, in its best days, has consecrated its best faculties and services to God. To him who has been accustomed to this devotion, it is an experience of the truth of the promise, "my grace is sufficient for thee; for my strength is made perfect in weakness." It is an experience of the salutary tendencies of all the principles by which it has been actuated, extending themselves over the mind and heart with increasing power, in the time when their encouragement and consolation are most eagerly demanded. It is an experience, that in keeping God's commandments, there is a great and sure reward.—O how different from the death bed experience of him, who repents of his sins, only because he fears the anger of God, against whom they have been committed; who dedicates himself to his Maker and Savior, only because he can no longer devote himself to vice; and who cries for mercy and heaven, because that, every hold upon this world being lost, he can no longer feel impunity in

transgression! I have seen this false, this most delusive repentance. I have been a witness too of the dangerous confidence, with which it has inspired those, who were disposed to defer reformation. In endeavoring to persuade a man to pray, I have received the answer, "I *cannot* pray. But my neighbor, who died a few weeks since, never could pray, till he was upon his death bed; and before I die, I too hope to be able to offer my prayers." And do you not know that of the opportunity even of *this* experience, a sudden death, or a disease attended with delirium, or with excessive weakness, or with very acute pain, may entirely deprive you? Does not a moment's serious reflection convince you, that if this experience is all which you have to offer, for compliance with the terms of the gospel, most awful must be your condition in judgment? O be persuaded to live the life of the righteous, that like him you may die; and that your future condition may be with his forever!

To have experience of religion, we must believe its doctrines, not with our understandings only, but with our *hearts*. We must have that faith in them, which will engage the service of our *wills* and our *affections*. We must *obey* its precepts.—Genuine religious experience can be no greater, than this conformity of our tempers, affections, and lives, to the faith and principles of the gospel. If any man will thus *do* his will, he shall know of the doctrines of our religion, by his own experience, whether they are from God. But if we had eaten and drank in his presence, and in his name cast out devils, and in his name done many wonderful works,—yet if we have not obeyed his laws, our Judge will at last say to us, "depart from me, for I know you not, *ye workers of iniquity*."

WHY IS DEATH TERRIBLE?

One year has just past, and another is commencing its revolution; and this fair sun will only rise and set a few times, and again a year will have elapsed And what is this strange and awful consummation, to which the lapse of another year has brought us nearer? What is it which is included in that little word *death*, which thrills the nerves and curdles the blood of thousands and tens of thousands?

In the first place, there is an air of awful uncertainty, always surrounding the event. We look forward, and cannot assign it to any particular period. Every instance of mortality which occurs tends to enhance the uncertainty. One dieth in his full strength, being wholly at ease and quiet; another cometh to the grave mature in years and virtues, or with infirmities and vice drops rotten into the tomb. Yet though the exact moment when we shall be summoned hence can never be ascertained, the certainty of the event itself amounts to a degree

of assurance, which no other subject can possibly acquire. But can death be sudden to him who knows that there is nothing more certain than the event, and nothing more uncertain than the time?

Another cause of our dread is to be found in the idea which is entertained of the exquisite pangs of dissolution. But who has issued from the chambers of the tomb, who has uttered an audible voice from the coffin, to tell us the pangs through which he has just been passing? Do we gather this from supposing that what terminates a series of pains and calamities, of sickness and sorrows, must be more painful, more agonizing, than any, because it is the last? Those who have recovered from severe disorders, have passed through perhaps worse than the pangs of death without dissolution; and the crisis of any acute complaint is as painful when it leaves us alive, as when it extinguishes forever our sensibility. It is not then *pain* which we fear, for martyrdom has seen its thousands encircled in flames, and slowly consumed, but it is *death*, that comprehensive word, in which so many terrors combine and coalesce.

Another source of our fear of death is to be found perhaps in the idea, that it is not only the *last* event in the series of those acts and feelings which constitute life; but that it is also something peculiarly *new* and *extraordinary*. But there is no reason why an event should be encircled with terror merely from its relative position in the order of time, or of number, or of place; and the novelty alone is no more a reason of alarm, than it would be to a blind man to dread the sudden recovery of his sight, because it would open to him an utterly new and unimagined train of sensations and ideas.

But we proceed to another and fruitful source of apprehension—the circumstances and appearances which belong to this dreadful figure of our mortality. Death is mentioned, and instantly there occurs to our imagination a long train of melancholy images, the lifeless and bloodless corpse, the altered features, the dead and sunken eye. Our fancy then flies instantly to the tomb and finds it cold, and comfortless, and silent, and dark; she sees there the shroud which wraps the dead, the close imprisoning coffin, and innumerable images, offensive and horrible to living curiosity. But these are all terrors of the imagination, to which education and habit have given an ascendancy, but which the understanding may easily surmount, and of which the mind ought to be divested.

I have thus hastily mentioned the principal sources of that inexplicable dread of death, which is almost an universal sentiment—the whole world bows tremblingly at the footstool of this monarch of corporeal existence. We paint his course with darkness, his guards are spectres of despair, his sceptre touches us with cruel dismay, his sway extends not only through the cold realms of forgetfulness, which are his hereditary dominions, but his future subjects close their eyes, alarmed at the imaginary

aspect of the monarch, when they have arranged in all the appendages of oppressive and melancholy horror. But whence this paralizing fear? Indeed I cannot believe that the circumstances which I have enumerated are sufficient either separately or combined, to produce a feeling which appears to be so instinctive and universal. These explications, the more we examine, appear more unsatisfactory, and inadequate. Hence I look around me for some other source of these painful apprehensions—and I have found it.—Ye incredulous idolaters of nature, who would banish a God from creation, as you have banished him from your reasonings, your fears have betrayed you. It is not *dying* which you dread; you tremble lest you should *not* die. Something whispers that you *may* live again. Here, here is the spring of anxiety in the righteous and moral government of a Being, who can bring us before his bar, and to whom it is as easy to resuscitate as to destroy. Omnipotence *may* act—man *may* live again, and if alive, he is accountable. Yes, "it is conscience that makes cowards of us all." It is conscience that outruns our cool and sophistical reasoning, and in spite of our instinct leaps beyond the moment of our dissolution, stops not at the imposing solemnities of funerals and mourning—lingers not about the coffin, the shroud, and the tomb. No, these are not the objects which can detain her. It is conscience, which rushes through those feeble barriers of virtue and sense, and finds herself in an immeasurable eternity,—in the midst of which is established forever the throne of omnipotence, and through which the eye of omniscience darts like the particles of light. At the bar of this Great God conscience unwillingly finds herself. There, drawn up in fearful array, are the deeds done in the body; and the being that is to answer for them lives, while the body is mouldering and senseless in the tomb. Let any analyze the sentiment of fear which death excites, and he will detect little dread of falling into nought. We cannot so shut up the tomb that a gleam of light from the world beyond it will not dart into the darkness. We cannot so oppress the suggestions of conscience under the weight of sophistry, or leaden insensibility, that they will not sometimes burst their confinement and expatiate in the awful uncertainties of a world to come. Yes, it is *this* which has made cowards on the bed of death, of those acute reasoners, those sublime theorists, those polished geniuses, those monarchs in the realms of art and fancy, who have unhappily chosen the forlorn and obscure system of atheism for their consolation. It was this drew from Gibbon on the death of a dear friend these memorable words—"all is now lost finally, irrecoverably lost. Ah, the immortality of the soul is at some times a very comfortable doctrine!" It was this which dictated the following confessions to the sceptical historian of England: "I am affrighted and confounded with that forlorn solitude in which I am plac-

ed by my philosophy. When I turn my eyes inward I find nothing but doubt and ignorance. Where am I, and what? From what causes do I derive my existence, and to what condition shall I return? I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness." It was this which peopled with terrors the imagination of the dying Voltaire, when he disburdened his conscience to an attending priest, and which made him confess to his physician the agonies of his mind, and entreat him to procure for his perusal in his dying hour, a treatise written against the eternity of future punishment.

But for this last and omnipotent cause of terror are there no alleviations provided? Yes! but not from any of the sources which I have hitherto explored. I must lead to that spring which flows fast by the oracle of God. It is my duty and my joy to open to the anxious and thirsty spirit the wells of consolation, everlasting and ever full. I would lead you to the tomb of Jesus, that you may see the light which breaks from it, and the angels of comfort and mercy that watch around that consecrated spot. In the light of his gospel the darkness beyond the grave vanishes, fearful uncertainty changes into hope, eternity becomes less indistinct, and consequently less oppressive and alarming. Time unites itself indivisibly with the duration beyond it, and the present life we are sure is but a stage in the eternal career of uninterrupted existence. The alarms of conscience which in the barren region of infidelity are too painful to be endured, because barbed with sharp points by the very uncertainty of the subject, are here kindly alleviated by the evangelical mercy, which I pray God to apply to your fear. God appears in the person of his Son, in a character of benignity with which reason unaided dared not to invest him. A method of reconciliation is exhibited, in which the sufferings, and excellence, and death of Jesus are the principal features, by which the hopes of the trembling penitent are awakened, the humble and doubting christian is continually encouraged. Faith lends us her hand to lead us through the dark valley of the shadow of death, and accompanies us to the throne of her forgiving God, where love reigns forever, to encourage the pious confidence of the pilgrims, who are continually arriving from the weary passage of their earthly existence. Methinks I hear a voice from heaven, saying unto me, "Write, blessed are the dead who die in the Lord!"

REFLECTIONS ON THE RECENT MORTALITY AMONG THE CLERGY.

Mr. Editor,

My mind is deeply impressed by the numerous deaths of the clergy the past year in this state. The churches mourn the loss of Rev. T. Dickinson, T. Prentiss, D. D., S. Adams, R. Anderson, S. Kendal, D. D., S. Deane, D. D., T. Barnard, D. D., D. Hopkins, D. D., J. L. Abbot, S. Haywood, J. Strong, D. D. Some of them had attained to a good old age, many of them were on the most useful part of life, while one had hardly entered on his ministry. The fathers, where are they? The prophets, do they live forever? With some of these men I was acquainted; of none of them have I reason to doubt their being christians. On some points in theology, they held different opinions. Where they differed, some, or all of them, had errors, but if good men, their errors were not inconsistent with their salvation.

On their death bed, what part of their preaching probably gave them most satisfaction? What but that which was best adapted to produce and cherish a christian temper and conduct in their hearers, that, which was most like the preaching of Christ and his apostles? If any of them had been engaged in the support of a party, and had said or done any thing, by which christians were alienated from one another, would they not be dissatisfied with themselves? If they had been reluctant, or refused christian fellowship with any merely on account of difference of opinion; if thro' their influence, or through the want of their influence in the church, the formulary of faith had prevented any from professing Christ; if by their preaching, conversation, or otherwise, they had rendered christians of different opinions, more ready to censure or despise one another, or led them, on account of supposed correctness of opinion, to be dogmatical, puffed up with pride, or think themselves more the favorites of heaven than others; how would such recollections have embittered their last moments? If upon entering the beatific presence, they should behold some to whom they had denied communion, or had excluded from the church, because they could not assent to human formularies, or explanations, as sacred scripture; would not this damp even the joy of heaven, especially, when they remembered the apostolic injunction, receive ye one another, even as Christ hath received you, and that their Master had cautioned them not to offend, or cause to offend even his least disciple? If they had not urged the great duties of the christian religion, or had neglected to warn their people of their sin and danger; if they had endeavored to please men rather than God, and to be popular had sacrificed their fidelity; what anguish must have piereed their hearts? If such recollections would have distressed them in their last moments; how does it become me, in life and health, to examine and be watchful, to be diligent and faithful, and give all heed, that nothing of the kind disturb the hour of death? I will therefore resolve, hoping

in divine grace, to live in love with all christians of every denomination. I will be more careful to refrain from all expressions of reproach and censure toward those who may differ from me. I will endeavor to lessen that shyness, and moderate those jealousies and aversions, which prevail among christians of different sects; and, especially, will I do this among my people. In my preaching, conversation, and example, I will more cautiously avoid exciting and cherishing suspicions and prejudices. Convinced that the scriptures are a complete and the best formulary of faith, as well as duty, I will endeavor that they shall constitute the confession of faith for admission to the church. To those who may treat me with neglect and unkindness, I will show meekness and moderation, and I will never revile any who revile me. In my ministerial functions, I will study more attentively the wants of my people, and faithfully apply, according to my best discretion, the truths adapted to their case. In addresses to the divine throne, I will use no party words and expressions, will avoid all wrath and disputings, remembering that prayer is no proper occasion to teach doubtful opinions, or to show dislike or excite animosity towards fellow christians. I will endeavor so to conduct the devotional exercises of the sanctuary, that all may join as with one mouth and one voice. Considering that the time is short, that soon I must follow those who have gone to the bar of judgment, I will be more prayerful, studious, and diligent, and will more faithfully and zealously endeavor to promote the temper and virtues of the gospel in myself and others. While I follow them, who, through faith and patience, inherit the promises, I will especially look to Jesus, my great forerunner, and patiently run the race set before me. CLERICUS.

HUMAN SACRIFICES OFFERED TO THE GANGES.

The sacrifices offered to the Ganges by the natives of India are of two descriptions; viz. aged persons of both sexes, and children. The first offer themselves, the latter are offered by their parents. The fixed periods for these sacrifices are at the full moons in November and January. The place where the offerings are made is held sacred, and called "*the place of sacrifice.*" The custom of sacrificing children results from superstitious vows made by parents. When apprehensive that they shall have no children they promise that if five should be granted them, the fifth shall be devoted to the Ganges.

In 1801 some Europeans witnessed these sacrifices, at which they supposed 3000 natives were present. They saw *eleven* men, women, and boys, thus destroyed. One boy of about 12 years of age made his escape the first time he was cast into the river by swimming; but he was again seized by his own parents

and committed to destruction. One of the Europeans asked a Fakeer why so many were cast into the river. He answered, that the head Fakeer had ordered it for the *prosperity of their respective families.*

In 1822 the British Government in India gave a check to the practice of sacrificing children by a law, which rendered those, who aided in forcing any individual to become a victim to this superstition, liable to punishment as murderers. But the custom for aged people voluntarily to sacrifice themselves, was held so sacred by the Hindoos—had been of so great antiquity, and was thought to be so important in relation to their future happiness, that the government forbore to pass any law to prevent the continuance of the custom. The government found on examination, that the sacrifice of children was not enjoined by their sacred books, and that the voluntary sacrifice of the aged was sanctioned in these books; they therefore abolished the one and not the other. If the other shall ever be abolished, it will probably be done by the influence of the gospel.

See Evan. Mag. p. 423.

Are we amazed at the stupidity of the Hindoos?—Why so quicksighted to see the faults of heathens, and so blind to our own? Is it a greater evil to offer *ten* human beings in sacrifice to the river Ganges, than to offer *ten thousand* to intoxicating liquors and the idols *ambition, revenge*, and *false principles of honor?* Let us first cast the beam out of our own eye, abandon our own wicked customs, and then do all we can to reform others.

ADMONITORY EVENT.

A GENTLEMAN travelling some years ago in England, called at the house of a friend. A young minister was there, who was just going out to preach in the neighborhood. The good lady kindly offered him a glass of spirits, which he accepted. An elderly man who was present thus addressed the preacher: "My young friend, let me offer you a word of advice respecting the use of liquors. There was a time when I was as acceptable a preacher perhaps as you now may be; but by too frequently accepting the well designed favors of my friends, I contracted a habit of drinking, so that now I never go to bed sober, if I can get liquor. I am indeed just as miserable as a creature can be on this side hell."—About two years after the traveller called again—inquired for the unhappy man, but his intemperance had brought him to the grave.

This account may be a useful admonition not only to ministers, but to men of every class; and particularly to men whose business calls them frequently into the way of similar temptations. Many persons of amiable characters, useful talents, and temperate habits while young, have been ruined after entering on public business, by indulging themselves

in a frequent use of intoxicating spirits. The mere sight of one thus ruined, we might hope would have a salutary effect on every beholder. But when such instances are frequent in society, like other common events, they are little regarded. A habit, when once formed, is not easily overcome, and no vicious habit is perhaps less frequently conquered than that of intemperance. Let it be duly considered, how many valuable men have ruined their health, wasted their property, reduced their families to poverty and woe, destroyed their characters, and shortened their days, by this one vice; and who that is not already in the habit, will not tremble at the thought of becoming a slave to his appetite! Let him that thinks he standeth take heed lest he fall. Presumption in this case often proves fatal.

RELIGIOUS INTELLIGENCE.

Abstract of the Fourth Report of the Committee for relieving the distresses in Germany, and other parts of the continent.

"WITH gratitude to God and the British nation, the Committee presents itself for the fourth time before a liberal public. Its office on this occasion, though still painful, will not be unmixed with duties of a pleasing nature. It will have to record numerous authentic documents, selected from its correspondence of the application of the funds entrusted to its care. Germany, delivered from the horrors of war, is yet deeply involved in its oppressive consequences. The sums hitherto received, amount to £83,700—the grants to 83,100."

The Report next gives a particular account of the distributions of the funds, in Hamburgh, Hanover, Saxony, Silesia, Prussia, and Lusatia.

In this Report we have various extracts of letters from magistrates and clergymen on the continent; some of them expressing the deplorable state to which the inhabitants are reduced, and others acknowledging with the most grateful sentiments, the benefactions which had been received from Great Britain. From a large number the following have been selected:

From the Rev. C. F. Ammon, D. D.
Dresden, March 12, 1814.

The kingdom of Saxony contains between 3 and 4000 clergymen, who generally speaking, distinguish themselves by their literary attainments, their evangelical spirit and loyalty. The campaign of last year has almost entirely ruined two thirds of this class. They were first greatly exhausted by almost constant and oppressive quartering of troops; and when in September and October last, the theatre of the war was almost entirely confined to Saxony, the clergymen lost nearly every thing which had been left; their harvest was consumed, their stores destroyed, their habitations plundered, their books burnt, their fruit trees cut down, and their furniture spoiled. Some worthy old men, who dared to resist the ill treatment of their wives and daughters, were killed, and others obliged to make their escape to the forests, completely stripped. After the battle near Leipsic, a nervous fever rapidly spread through the villages, which proved so destructive, that in many church yards, no room was left for the great number of corpses; deep holes were dug for them in barns and gardens. In some villages scarcely an inhabitant was left; and in the district of Dresden alone, 500 orphans are counted, in whose behalf the parish ministers must make an appeal to

public charity. The peasant and the citizen may perhaps soon procure, in some degree, the means of subsistence: but the unfortunate clergymen are entirely impoverished, oppressed with debts, weighed down by grief and sorrow, and without prospect of income for several years to come. No class of the sufferers seems more deserving of a share in British generosity than the Saxon clergy.

Extract of an appeal to the benevolent in behalf of suffering humanity in the Principality of Fulda.

No imagination is sufficiently lively to conceive the misery spread every where by the flying French army, on their retreat. The nearer they approached the borders of Germany, the more furious their excesses, the more relaxed their discipline. There is no need for a guide to find the road from Leipsic to Frankfort. On both sides of this long road of blood, all lies wildly mixed; broken carriages, clothing of all kinds, feathers of ripped-up beds, broken utensils, fallen horses, and dead soldiers, deformed by the torments of death.—Most of the houses in the villages and suburbs on this road, have not only been entirely plundered, but deprived of all timber and reduced to shells. Many have been burnt to the ground, and the beautiful village Buttlar, on the Ulster, is entirely in ashes.—Its inhabitants, brought to beggary in a few hours, stand there with grief imprinted on their faces, and raise in despair their hands to heaven. Already a whole month has elapsed since those days of terror; yet no human being, no domestic animal, no poultry, nay, not even a sparrow was to be met with; only ravens in abundance, feeding on the corpses, were seen. Since then some human beings with the remainder of the cattle have returned to their ruined dwellings; but both carrying with them the seeds of the most dreadful maladies. Many places in Fulda have since lost the tenth, nay the seventh part of their whole population, and likewise their remaining cattle, through those maladies; and yet no end is to be seen of this inexpressible misery. Many villages are threatened with entire depopulation. Nothing remains but an appeal for assistance to the benevolent.

From the Prince of Anhault.

Dessau, March 31, 1814.

You may easily imagine, gentlemen, how welcome this aid is, when I frankly confess to you that of late I have been deprived of all means to relieve the unfortunate. This is the more painful to me, as during my 50 years' endeavour to see my people happy, I never had greater occasion to relieve them than at present, when I am rendered incapable of doing it. I therefore hasten to fulfil the duties of expressing my most cordial thanks for this proof of the noble sentiments that characterize the English nation. Be assured, gentlemen, that the distribution of your benevolent donation shall be made according to your intention, in the most conscientious manner.—May God bless you all for your benevolence! This is the most ardent wish of my thankful heart. With everlasting gratitude and profound esteem,

I remain gentlemen, &c. &c.

The Prince of Anhault.

From Mr. Hornby to R. H. Marten, Esq.

London, May 5, 1814.

I arrived here last Tuesday, and during my tour through some parts of Germany and Holstein, I have inquired to what a degree your benevolent proceedings have alleviated the miseries of the late war. The instances are numberless and most gratifying. I have had at Lubeck particular intercourse with the Rev. Mr. Geibel, Mrs. Pauly and the Burgomaster Mr. Overbeck; and all give me the fullest assurances that your benevolent intervention has saved hundreds. These poor, unhappy objects, bereft of every thing, nay in many instances half naked, without discrimination of age or sex, turned out in the most inclement season; their house and yard pillaged and burning at their backs; have literally crawled into Lubeck, and thrown themselves at the doors of several inhabitants, exhausted and imploring immediate re-

lief. Your benevolent provision met almost all exigences. With the means supplied through your Committee, hundreds have been put into comfortable beds, nursed with wholesome food, clothed warmly, and life preserved, which a few hours, in many instances, would inevitably have extinguished. I have witnessed the most sincere testimonies to individual and public gratitude.

—

By accounts contained in the Report of the Committee it appears that Lubeck was appointed as a city of refuge for the exiles from Hamburgh; that 4390 persons, in distressing circumstances, were provided for by a committee in Lubeck, "who for the moment saved their lives." In the second report of the Lubeck committee, it is stated—"In the beginning of February we had more sick than healthy in the general receptacles, and the mortality became every day greater."

Who can read these accounts of distress, occasioned by war, and not adore the mercy by which this region has been preserved from similar scenes of woe! Or who can refuse to pray, that the days of vengeance may be shortened, and the time speedily commence, when wars shall cease to the ends of the earth?

"Religious Tract Society" in Great Britain.

We have been favored with the fifteenth Report of the Committee of this Society. It gives a most animating account of the prosperity and usefulness of the institution. It appears from the report that in May 1812, the Parent society was aided by 54 Auxiliary societies. The publications of the society had been sent as messengers of the gospel of peace into every quarter of the globe; where in many instances they had been not only thankfully received, but had evidently produced most important effects: especially by promoting a desire to obtain the holy scriptures.

The committee have caused a selection of tracts to be printed, with cuts on one side of the sheet, to be affixed on the walls of cottages, manufactories, public houses, ships, and other suitable places.

The Evangelical society of Stockholm continues with unabated zeal the distribution of religious tracts. About 142,000 tracts have been distributed in the Swedish language.

At the solicitation of pious friends in Russia and Holstein, the committee has forwarded a supply of tracts for distribution to the prisoners of war in the Russian empire. Fourteen of the tracts of this society have been translated into the Russian language by a pious and noble lady, who has had six of them printed and circulated chiefly at her own expense.

After taking a survey of the increasing circulation of tracts in the Russian empire, the committee observe to the society:—"The names of Petersburg and Moscow will not be less known in a religious than in a political history. The spirit of the Bible Society shed its blessings over Russia, even when Moscow was in flames; and the tracts which issued from your depository, have enlightened and consoled its inhabitants amidst the desolation of their city."

Several letters, lately received from Germany and Switzerland, contain the pleasing information, that the religious tracts have been extensively circulated among both Catholics and Protestants.—The extraordinary distresses which many thousands in various parts of Germany and Switzerland experienced in the course of the last winter, have led numbers to serious reflections, which have been cherished, strengthened and increased by the religious tracts put into their hands. Sick and wounded soldiers have been particularly attended to.

The character of the tracts is thus described in the report:—

"A genuine religious Tract, adapted to the purposes of your society, is a composition which concentrates the whole practical spirit of the Bible into the compass of a few pages. It may address the reader in the form of precept, or narrative, of imaginary or authenticated facts. But it is ever clothed in the garb of holy sobriety.

It speaks in plain and simple language the word of God. It has a constant tendency to interest the heart of the reader, by humbling the sinner and exalting the Savior, and promoting active and universal obedience."

The Report, from which the foregoing particulars were taken, is thus introduced:—

"The Committee of the religious Tract society, in presenting the fifteenth Annual Report of its proceedings, trust they will not be deemed altogether unworthy of the stewardship with which they have been honored. When they look back upon the years during which the labors of the society have been expended in the prosecution of its great object, both at home and abroad; years marked by the devastations of war and the apprehension of evils yet to come: in common with their countrymen and with Europe at large, they feel at the present moment, a grateful joy which they are unable adequately to express. The friends convened at this Anniversary, will therefore allow them to utter the language of holy and affectionate congratulation; saying. "The Lord who sitteth upon the flood; yea, the Lord who sitteth King forever; the Lord hath given strength unto his people; the Lord hath blessed his people with peace." The committee request permission to add, in the spirit of apostolical benediction—"Peace be to the brethren—The God of peace be with you all."

The following paragraph in the Report is too important to be omitted in this sketch:—

"Your Committee have had repeated occasion to speak with gratitude of that characteristic union among various denominations of christians, which forms the bond of the Religious Tract Society. It is now no longer problematical, whether all those who accord in the essentials of revealed truth, can or cannot co-operate in the great work of evangelizing the world. The differences of opinion in matters of less importance, which each may conscientiously and consistently maintain, form no barrier against the practicability of much united and effective exertion. It has been reserved for the happy discovery of the present day, that a large portion of common ground, which the Churchman, the Dissenter, and the Foreigner, may jointly occupy; and feel the stability of their cause to be abundantly increased by the very circumstance of their union. The harmony which has uniformly distinguished the meetings of this Society and of its Committee, as well as their general transactions at home and abroad, bears unequivocal testimonies to this important and interesting fact."

Hibernian Society, for establishing schools and circulating the Holy Scriptures in Ireland.

THE population of Ireland is estimated at about 5,409,000; of whom about 3,200,000 are supposed to be Roman Catholics. The Protestants have diminished within the last 25 years. The children of the poor in many parts of Ireland are little removed from a state of barbarism: and the catholic community are under the influence of a priesthood, which for the most part deprives them of any access to the Holy Scriptures.

Thousands of Bibles and Testaments have been circulated in Ireland. But the principal object has been, the establishment of Schools in those parts where the catholics are most numerous, and the condition of the poor most necessitous. Into these Schools the Scriptures have been introduced, and also the New Testament in the Irish language. The Spelling Book, published by the Sunday School Union, which includes many Scripture lessons, is invariably taught by those masters who receive payment from this Society.

The Schools under the Society's care are 145 in number, and the Scholars upwards of 8000. These are increasing. They are visited by persons of acknowledged competency and piety; and seminaries have been provided for qualifying young persons of good character and talents to become Schoolmasters.

From the success that has already attended the efforts of the Society in establishing Schools, it appears that their prospects of usefulness are very extensive, and that every part of Ireland might be greatly benefited, if the resources of the Society were equal to their opportunities. The plans of extensive usefulness in which they are engaged, though but in their infancy, being sufficiently matured to ascertain their general practicability, it may be fairly inferred, that the benefits at present imparted to a few counties, might be extended *throughout Ireland*, did the funds permit. They therefore call with confidence upon the friends of religion and humanity, to aid them in this most important work and labor of love.

In our anxiety to promote the knowledge of the Gospel among *distant* nations, shall we disregard the mental and spiritual wants of the poor inhabants of Ireland? thousands of whom are as ignorant of the will of the true God, and of the way of salvation through Jesus Christ, and the benign effects of the Gospel on the temper and conduct, as those who never heard of his name! Shall we ourselves be entrusted with religious knowledge, and not consider that the deposit is made, that we may diffuse it in the best ways we can devise? Shall we forget that we are members one of another? Shall we leave the Irish peasantry, as they have long been left by the Catholic Church, in the most deplorable ignorance; or shall we adorn the Protestant faith, by affording, with a liberal hand, the means of instruction, which leads to the knowledge of the Scriptures; which glorifies God, produces peace on earth, and good-will among men?

—

The Hibernian Society was instituted in the year 1806. We have been favored with the seventh Annual Report. It gives a pleasing account of the success and the prospects of the Institution. In May 1813, the Society had expended in their benevolent exertions £1570 4 0. The balance then due to the Treasury, was £711 7 0.

"The number of scholars paid for by the Society is increased to upwards of 3000." The benefits of christian instruction are not confined to the number of children taught at their expense, but are extended to all the children who attend the same schools—this increases the number to 4500.

"It has," says the Report, "been calculated that to cover all Ireland with schools of christian instruction; that is, to place a school in each of its 2400 parishes, and by this means, to educate 200,000 poor children, would not cost £5000 sterling per annum. And will British Christians hear and consider this statement, and yet remain indifferent whether Ireland is covered with schools or not?"

Some pious clergymen have deeply interested themselves in the success of the schools. One of these has established a school under his own superintendance, which contains no less than 640 children.

Some of the Roman Catholic priests have been in opposition to the schools —One of them "publickly accused the parents, and with violent and awful imprecations, threatened to make the ground open and swallow up them and their families, if they persisted in sending their children to school." In another place, "the priest has no objection to the children reading the scriptures, *provided they do not commit them to memory.* Some of the priests object to neither. Of these, one has even sanctioned the schools at the altar."

Fifth annual meeting of the American Board of Commissioners for Foreign Missions.

The Board met according to appointment at Yale College, Sept. 15, 1814.

The following gentlemen were chosen officers for the year ensuing.

Hon. John Treadwell, Esq. Pres.
Rev. Dr. Spring, Vice President.
Rev. Dr. Spring, Rev. Dr. Worcester, Mr. Evarts, } Prudential Committee.
Rev. Dr. Worcester, Corres. Sec.
Rev. Mr. Chapin, Recording Sec.
Mr. Evarts, Treasurer.
Mr. C. Adams, Auditor.

From the account of the meeting given in the Panoplist we select the following particulars.

"The Hon. Elias Boudinot communicated an extract of a letter, stating an earnest request from the Delaware Indians, that missionaries be sent among them; which extract was referred to the Prudential Committee.

"Voted. That it is the opinion of this board that the independent and unevangelized tribes of indians, occupying their own lands, whether without or within the limits stated in the treaty of peace between the United States and Great Britain, are, with other objects, embraced by the aot of their corporation.

"A sermon was delivered by the Rev. Mr. Richards, from Eph. iii. 8.

"Voted. That the next annual meeting be holden at Salem, Mass. on the third Wednesday of Sept. 1815, at 10 o'clock A. M.

"The Rev. Mr. Chapin was chosen preacher for that meeting; and the Rev. Dr. Davis second preacher."

The Report of the Prudential Committee contains an interesting narrative of the trials and embarrassments to which the Missionaries had been subjected in India, in consequence of the war between Great Britain and the United States. From the last accounts hopes are entertained, that the mission may obtain an establishment at Bombay. Notwithstanding all the perplexing circumstances through which the missionaries have been called to pass, and all the obstacles thrown in their way, they are still disposed to persevere. In their correspondence with the governor in India, and with the prudential committee, they display a firm and amiable temper.

"It ought," says the Report, "to be thankfully noticed, that many enlightened persons in India—men of enlarged views and great acquaintance with the world—dignified magistrates and persons of professional eminence—have most unequivocally and earnestly expressed their conviction of the necessity of missionaries, and their sense of the deplorable condition of the people in a moral point of view. Persons of this description have joyfully hailed the co-operation of America, in the great work of evangelizing mankind, as a most desirable event.

"It is evident also from every page of the correspondence of the missionaries, that notwithstanding all their discouragements and perplexities, they have been more and more convinced by all that they have seen and heard, not only of the practicability and duty of supporting missionaries, but of its being their particular duty, as it is evidently their highest pleasure, to consider themselves as unalterably devoted to this work."

Auditor's certificate.

"This certifies, that I have examined the accounts of the Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending August 31, 1814, and have found the same correctly cast, and well vouched, and that the balance of thirteen thousand four hundred and sixty seven dollars and fifty three cents in notes, bank stock, and cash, remains in the treasury."

The donations to the society from Sept. 1, to Oct. 22, amounted to $856,19.

Bible Society of the Netherlands.

From a paper recently published in the Weekly Messenger, it appears that the people of the Netherlands are disposed to express their gratitude to God for their deliverance from a foreign despotism, by the institution of a Bible Society.

"The Bible Society of the Netherlands, at Amsterdam and Rotterdam, invites every inhabitant of the Netherlands to the grand object of this institution." Arrangements are made to cover the Netherlands with sections of this society. "The month of May is fixed upon for a general assembly of

the deputies of all the sections, for the purpose of bringing forth the returns of the state of the society, and of discussing the mutual interests of the same.

"It is expected from the hearty concern of the citizens of the Netherlands in the cause of christianity, from their zeal to make their so much benefitted country participate in this instance of the glory of other nations, that they will come forward to support, and endeavor by all means to promote this so sublime—and according to God's commands—so highly important undertaking, in expectation of his holy blessing. In the name of the United Administration.

P. CHEVALIER, *President.*
P. J. VANDER ENDE, *Secretary.*
Amsterdam, Aug. 16, 1814.

Fragments.

IN the Evangelical Magazine for Feb. 1805, it is stated as a fact, "that in all India, within the space of 500 years, *not a single book has been written by any of the natives!*" What would have been the state of knowledge and literature in Europe and America, had no books been written during that period!

—

A faithful sufferer in the cause of truth, who had been kept in a dark dungeon in the Inquisition in Portugal, when brought forth to be martyred, on beholding the light of the sun, which he had not seen for many years, exclaimed—"Who that has reason in him could worship any but the *Maker* of that glorious creature!" His inhuman persecutors *gagged* him immediately, and hurried him away to the stake.

—

In August, 1804, two Jewish women in London were contending about a quart pot, which each of them claimed. The owner exclaimed, "God strike me dead if it is not mine!" The other repeated the same words.—The former replied, "then God strike you dead, for it is not yours." And the one who was not the owner immediately dropped down dead.

—

Doctor Meikle, of Scotland, was called to visit a gentleman who had been stung by a wasp or a bee. The gentleman was very impatient, and uttered oaths and curses. He wished to know if the Dr. could help him. The Dr. observed, "all will be over in a little." The gentleman continued his profane language. Wishing to reprove him, the Dr. said "I see nothing only it might have been in a *better place*." Where? said the gentleman. The Dr. replied, "why, my good friend, *on the tip of your tongue.*"

—

When the missionary society was instituted in Great Britain, a pious clergyman opposed the measure as "*unseasonable,*" and wrote on the subject. After some years, in the prospect of death, the part he had taken occasioned him deep sorrow and regret. He made his will, retracted his error, and ordered his son to pay £20 to the missionary society as a token of his love to their cause.

From this, let all be admonished, 1st, not to be hasty in censuring any project or measures avowedly designed to advance the interests of Christ's kingdom and the happiness of the world. 2d, Not rashly to condemn men as impious and destitute of religion, who may *hesitate* as to the expediency of measures which others approve. Even the disciples of Jesus were on some points "slow to believe" what the prophets had foretold.

Ordination.

At West Suffield, Dec. 14, 1814, Rev. Joseph Mix. First prayer by Rev. Mr. Robbins of East Windsor, sermon by Rev. Mr Storrs of Longmeadow; consecrating prayer by Rev. Mr. Prudden of Enfield; charge by Rev. Mr. Rowland of Windsor; right hand by Rev. Mr. Gay of Suffield; concluding prayer by Rev. Mr. Cooley of Granville.

Installation.

On Wednesday, Nov. 23, 1814, the Rev. Josiah Hawes was installed as Pastor of the third church in Lyme.

Obituary.

Died at Salem, Dec. 14, 1814, the Rev. Daniel Hopkins, in the 81st year of his age.

POETRY.

The new year's morning.

"The past demands reflection; and to aid
The solemn hour of faithful thought, behold
A *monthly monitor* presents its page,
Chequered with many a truth, in humble guise,
And filled with news domestic, far removed
From the loud clamors of these jarring times.
While others trace with pitying eye intent
The politics chaotic of this world,
Let *me* turn o'er the *page of peace*:—I *hate*
The lines that boast a brother's woe, and tell
Of thousands dying by the scourge of war;
Or whelmed beneath the briny wave—cut off
In search of wealth, or service of ambition,
With all their imperfections on their head."

Evan. Mag.

Notice.

The conductors of this work have an ardent desire to render it more and more interesting, and worthy of patronage. To this end they solicit from their brethren in the ministry, communications of the most useful character. Pieces truly devotional, biographical sketches, and narratives which may be calculated to inform and impress the mind, to warm and mend the heart, are earnestly requested.

In writing for the Disciple our correspondents will bear in mind, that the greater portion of our readers are unlearned—that our pages are few in number, and that variety is desirable. We intend to devote more pages to intelligence than we did in the last volume. And should a merciful God bestow on our country the undeserved blessings of peace, we may expect a fund of intelligence of the most interesting nature. We shall gratefully receive, and cheerfully insert, accounts from the various Missionary societies, Bible societies, and other religious and benevolent institutions in our own country. In a word, we wish for a rich variety of matter, from which a selection may be made that will be in a high degree adapted to awaken the careless, to reclaim the backslider, to comfort the humble, and to diffuse the spirit of piety and benevolence through the land.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Joseph Field, Boston.
Mr. Lemuel Capen, Cambridge.
Mr. John E. Abbot, Boston.
Mr. David Reed, Cambridge.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, Cambridge.
Mr. Nath'l. L. Frothingham, do.
Mr. Samuel Gilman, Boston.
Mr. Thomas Prentiss, Cambridge.

Errata. In last No. p. 383, for J. Jell, read J. Ide.
For Ephraim Kendal, read Ephraim Randall.

THE

CHRISTIAN DISCIPLE.

No. 2. *FEBRUARY*, 1815. Vol. III.

MARTYRDOM OF JEROME.

Jerome of Prague was cotemporary with Huss, and an intimate friend of that Reformer. He was not a clergyman, but was however engaged in the work of reformation. His youth was spent in pursuit of knowledge. For this purpose he visited several Universities. Oxford in England is supposed to be the last seat of learning at which he spent any considerable time. Having made himself master of the English language, he translated many of the works of Wickliff into his native tongue. On his return to Bohemia, he appeared as an advocate for Wickliff, and attached himself to Huss. It is supposed that he was not inferior to any person of his time in ability, learning, and eloquence.

After Huss went to the Council of Constance, Jerome was disposed to hazard his own life to aid his friend. He arrived at Constance April 4th 1415, about three months before the death of Huss. He entered the town privately, made inquiry, found that he could be of no service, and that the Council intended to seize him; he therefore thought it prudent to retire. But while returning he was taken and brought back to the Council. Several persons appeared as his accusers, and reported what heresies he had taught in different places. One of them dwelt particularly on his manner of illustrating the Trinity, "comparing it to *water*, *snow*, and *ice*." A multitude of voices were raised against him, crying out, "Away with him! burn him! burn him!"

This confusion continued nearly half an hour. Jerome stood amazed at the indecency of the scene. But as soon as he could be heard, he cried aloud—"since nothing can satisfy you but my blood, God's will be done."

Thus ended his first hearing. He was conducted to a dungeon and there treated with great severity, to produce a recantation. His confinement brought on a dangerous illness. Advantage was taken of his situation to work upon his feelings. After the death of Huss, the circumstances of that awful event were laid before him. For a considerable time he remained inflexible; but at length he was overcome. On the 23d of September, being brought before the Council, he retracted what were called his er-

rors, in such language as the Council dictated. The chains, with which he had been oppressed, were knocked off, but the load was transferred from his body to his mind, and he returned to his prison with bitter anguish of soul for what he had done.

The change in his feelings was soon observed; and the chief managers against him, were determined he should come to a second trial. Some of the Council were opposed to the measure; but the point was finally carried, after he had been subjected to a long confinement. He was glad of the opportunity to appear again before the Council, that he might publickly confess the guilt which lay so heavily on his mind. The Council informed him, that they had appointed persons by whom he might make his defence. He insisted on the privilege of being present at the trial, and of speaking for himself. This was reluctantly granted.

The principal articles of charge were these—his adherence to the errors of Wickliff—his having a picture of that heretic arrayed in the ornaments of a saint—his counterfeiting the seal of the University of Oxford in favor of Wickliff—his despising the authority of the church after excommunication, and his denial of transubstantiation.

In answer to the accusations, Jerome acknowledged that he thought well of Wickliff and his doctrines, although he did not adopt all his opinions—that he had a picture of Wickliff, as he had of many other learned men; but he didnot remember that the portrait was dressed in saint like ornaments. The charge of counterfeiting a seal he denied. He said he had never despised the authority of the church, nor opposed the doctrine of transubstantiation.

Having replied to the accusations, he then in a solemn manner confessed his guilt, in having been influenced by the fear of death to retract his opinions, and to injure the characters of those two excellent men, Wickliff and Huss; whose examples he said he revered, and in whose doctrines he was determined to die. His speech on this occasion excited the astonishment even of his adversaries. Pogge of Florence in a letter to Leonard Aretin gives an account of it, which is highly honorable to the martyr. As Pogge was himself a papist and opposed to Jerome, his testimony in his favor is the more worthy of notice. We shall therefore introduce some extracts from the letter, as it not only characterizes Jerome, but narrates the important circumstances of his death.

Letter of Pogge to Aretin.

"Since my return to Constance my attention has been wholly engaged by Jerome, the Bohemian heretic, as he his called. The eloquence and learning, which this person hath employed in his defence, are so extraordinary that I cannot forbear giving you a short account of him.

"To confess the truth, I never knew the art of speaking carried so near the model of ancient eloquence. It was indeed amazing to hear with what force of expression, with what fluency of lan-

guage, & with what excellent reasoning he answered his adversaries. Nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behavior. It grieved me to think so great a man was laboring under so atrocious an accusation—

"'Here, said he, 'standing in the midst of the assembly, 'here is justice, here is equity! Beset by my enemies, I am already pronounced a heretic, I am condemned before I am examined. Were you God's omniscient instead of an assembly of fallible men, you could not act with more sufficiency. Error is the lot of mortals; and you, exalted as you are, are subjects to it. But consider, the higher you are exalted, of the more dangerous consequence are your errors. As for me, I know I am a wretch beneath your notice: but at least consider, that an unjust action in such an assembly will be of dangerous example.'

"All the articles alleged against him were publickly read, and then proved. After which he was asked, whether he had aught to object? It is incredible with what acuteness he answered; and with what dexterity he warded off every stroke of his adversaries. Nothiug escaped him. His whole behavior was truly great and pious. If he were indeed the man his defence spoke him, he was so far from meriting death, that in my judgment, he was not in any degree culpable.

"Every one expected that he would either retract his errors, or at least apologize for them; but nothing of the kind was heard from him—'The perjured witnesses," said he, 'who have appeared against me, have won their cause; but let them remember that they have their evidence once more to give before a tribunal where falsehood can be no disguise.'

"It was impossible to hear this pathetic speaker without emotion. Every ear was captivated, and every heart was touched. But wishes in his favor were vain. He threw himself beyond a possibility of mercy. 'If that holy martyr,' said he, speaking of Huss, 'used the clergy with disrespect, his censures were not levelled against them as *priests*, but as *wicked men*.'

"The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity. I speak not of his errors—let these rest with him. What I admired was his learning, his eloquence, and amazing acuteness.—Two days were allowed him for reflexion—many persons endeavoured to bring him to a better mind. But persisting obstinately in his errors, he was condemned as a heretic.

"With a cheerful countenance and more than stoical constancy, he met his fate, fearing neither death itself, nor the horrible form in which it appeared. When he came to the place, he pulled off his upper garment and made a short prayer at the stake; to which he was soon after bound with wet cords and an iron chain; and inclosed as high as his breast with faggots.

"Observing the executioner about to set fire to the wood behind his back, he cried out, 'Bring thy torch hither. Perform thy office before my face. Had I feared death I might have avoided it.'—As the wood began to blaze, he sang an hymn, which the violence of the flame scarce interrupted.

"Thus died this prodigious man. The epithet is not extravagant, I was myself an eye witness of his whole behavior. Whatever his life may have been, his death without doubt is a noble lesson of philosophy.—This will, I hope, convince you, that greatness is not wholly confined to antiquity. You will think me perhaps tedious; but I could have been more prolix on a subject so copious. Farewell, my dear Leonard."—*Constance, May* 20, 1416.*

We have given but an abridgment of this eloquent letter. The whole is much to the honor of the martyr. It bears date the very day on which Jerome suffered, and was written while his wonderful defence on trial, and his heroic conduct at the stake, were strongly impressed on the mind of the writer, and the feelings of sympathy were warm in his breast. Poggo was an eminent writer of his time, and had been secretary to two of the Roman Pontiffs. With his eulogium on the character of Jerome, every protestant may rest contented. We have no disposition to give him a more exalted character.

That Jerome was without faults we shall not pretend. He was a man of an ardent mind, and sometimes deficient in self government. The lamented event of his *recantation* is not to be justified. It is, however, due to him to remember, that bodily disease, the gloom of the dungeon, and the severities which he endured from his unrelenting enemies, were calculated to weaken his nerves, depress his spirits, and deprive him of fortitude and self command. Under circumstances less afflicting than these "Peter denied his Lord." But "when he thought thereon he wept;" and so did Jerome.

PUBLIC WORSHIP NO AMUSEMENT.

Mr. Editor,

I CONSIDER your work as designed not only to promote a spirit of candor and free inquiry, but to correct abuses of every kind, which diminish the influence of religion and of its institutions. The subject to which I would call the attention of your readers is in my mind of great importance, and I shall be happy if my strictures find their way to those, whose error they are designed to expose. It is my unhappiness frequently to hear remarks on sermons, prayers, and preachers, which give me great pain. I should be glad to believe that these were limited to the particular circle, in which I move.

* The letter had only the day of the month. The year is added for the information of the reader.

But the observations which fall occasionally from strangers, persuade me that my associates are not the only offenders, and that the evil is diffused through a very large class of society. I often hear the question, "How did you like this or another preacher?" and the answer is—"I *admired* him exceedingly; he gave us an *elegant* sermon, and made one of the *finest* prayers I ever heard"—or else "I never was so tired in my life, there was nothing new or brilliant from the beginning to the end." I find hearers coming from church, disgusted with the commonplace truths they have heard, or charmed with the *ingenuity* of this preacher, transported with the *eloquent flights* of another, and quite delighted with the *fluency* with which a third offered his prayer to God.

As I was brought up in the old fashioned way of regarding the ministers of religion with respect, and of attaching a sanctity to the public worship of God, I confess, I am shocked with this unbecoming, and may I not add, indecent style of criticism. I am sensible that the language which I have described is not always the mark of a light and irreverent mind; that, from the force of habit and general example, it sometimes proceeds from the lips of those, whose hearts are deeply impressed by religious instruction. But in general it indicates a melancholy insensibility to the design and importance of the christian ministry; and tends to beget in the community, and especially in the young, a fastidiousness of taste and a censoriousness of judgment, most unfriendly to the influence of public teachers. The christian ministry is undoubtedly one of the most important and useful institutions of God. It is appointed to aid us in our weightiest concerns, to teach us our duties, dangers, and hopes, to awaken our minds from that slumber which worldly cares so often induce, to plead with us the cause of God and eternity, to reprove our sins, to console our sorrows, to prepare the trembling spirit for the hour of dissolution. Surely men, who are consecrated to such solemn services, who are appointed to bear our homage and supplications to the throne of divine mercy, and who dispense to us that religion which the Son of God has sealed with his blood—surely such men, if they perform their sacred functions with sincerity, seriousness, and understanding, are entitled to respectful attention. We should strive to accompany with our hearts the prayers they offer, and should listen with candor and earnestness to their instructions. But instead of this, how is the minister of Christ regarded by many? —as an actor on the stage, an exhibiter for public amusement, as hired to please them, and hardly worthy of his hire, unless he gratify their fancy. They go to church, not because it is God's house; not because it becomes dependent creatures to bow before the infinite Majesty of the Universe; not because they have sins to be pardoned, sins to be reformed, darkened minds to be enlightened, insensible hearts to be softened and warmed. They go, not because they are dying creatures, trembling on the brink of eterni-

ty, approaching the judgment seat of God. No; these are inferior motives. They go to hear a frail fellow creature, like themselves, speak with eleganee, show his powers, and send them away amused. They think the gospel of Christ, the revelation of God's mercy to sinners, the doctrine of immortal life, not worth a hearing, unless it come to them in a polished style. The *day of judgment*, *heaven*, and *hell* are in their view fine topics for eloquence, and they refuse to attend to them unless portrayed in the colors of a warm imagination. They hear their duties, not that they may sit in judgment on themselves, but that they may criticise the preacher. The sanctity of his office, the purity of his intentions, the soundness of his understanding, and the excellence of his character, are often no shelter from severity of censure, and unfeeling ridicule. Perhaps he has grown grey in his Master's service; and, instead of venerating the aged servant of God, who speaks to them as it were from the borders of a better world, they are offended because he wants the fire and energy of earlier years.

I may have spoken with warmth on this subject, because I consider the influence of religion exceedingly diminished by the habit here condemned, and because I cannot easily represent to myself a scene more offensive to God, than an assembly of sinful and dying creatures listening for amusement to his awful threatenings and merciful promises, and admiring the elegance with which their sins are confessed and deplored. Were this practice injurious only to the minister, it might be easily pardoned; but I fear the insult falls on an infinitely higher Being. Did the persons of whom I speak indeed reverence God and his word, they could not enter into the services of religion with this light and frivolous mind. A conviction of their own infinite interest in his gospel, a conviction that the salvation of their souls depends on the fidelity with which they receive and apply his revealed will, would awaken them to seriousness and devotion. What, let me ask, is the language of their present conduct? It is this, that the great design of the gospel is to gratify their taste—as if Jesus endured the agony of Gethsemane, and shed his blood on the cross, only to amuse them. They ought to look forward to the time, when this august deliverer will be revealed from heaven in glory, when raised from death by his power, they will stand before his judgment seat to receive from his lips the sentence of eternity. Do they intend, at that solemn hour, to offer this plea to their Judge, that his gospel was not preached in flowing periods, and with a striking eloquence, and therefore they would not hear?—Let us beware lest a fastidious taste destroy our souls.

Illustrations of passages in the New Testament, which refer to sentiments &c. of the Jews, in the time of our Savior.

39.

Luke iv. 33—36. "In the synagogue was a man which had a spirit of an *unclean devil*, which cried with a loud voice," &c.

VENERATING, as we do, the translators of the common version of the New Testament, and desirous, as we are, that every new translation should be made upon the basis of the old, we may be permitted to remark, that a few changes of translation might be adopted, in which we believe that all christians, who can examine the originals of the evangelists and apostles, could, without much discussion, unanimously agree. In the text, for example, and in many other passages, no hesitation, we think, could be felt, in substituting the term *demon*, for *devil*. A substantial reason for such a change, we believe will be obvious to all our readers, who will reflect upon the fact, that although *possessed persons* are so very frequently mentioned in the gospels, they are not there in any instance said *to have*, or to be *possessed by*, *the devil*. They are without exception described as having, or being possessed by, a *demon*, or *demons*.

But what is a demon?

The Jews borrowed this word from the Gentiles, or heathens, with whom it signified *a divine being;* though not one in the highest order of divinities. They thought that the spirits of departed men became demons; and were, according to Plato, an intermediate order between God and mortals. Says the dialogist in Lucian, "what are men?" The answer is "mortal gods." "What are gods? Immortal men." An idea of what the heathens thought of demons, may be obtained from the expressions of the Athenians concerning Paul. "He seemeth," said they, "to be a setter forth of *strange gods*, because he preached to them *Jesus*, and the *resurrection*." (Acts xvii. 18.) They supposed the former, that is, Jesus, to be *a male*, and the latter, that is the ressurrection, to be *a female divinity;* for it was customary with them to deify even abstract qualities, making them either gods or goddesses, as suited the gender of the name.—The ancient heathens attributed diseases in general to the anger of the immortal gods, and advised with their priests and prophets, as we do with the physicians; and Hippocrates wrote his treatise on epilepsy, to show that this disorder, which was usually ascribed to the agency of demons, was not more *divine*, or more *sacred*, than other disorders; and that like other disorders, it was to be cured, not by charms, but by medicine. They believed both in good, and in evil demons; and to good demons, pagan priests and priestesses attributed their inspiration. Demons were also called Pythons, from Apollo Pythius, the chief of all the prophecying demons, whose priestess, at the famous temple at Delphi, was from him called Pythia.

But though pagans generally used the word demon in a good sense, it was never so used by the

evangelists. The Jews believed that demons were departed human spirits, but they did not believe that any of them were good. Josephus says, "demons are the spirits of wicked men, who enter the living, and kill those who receive no help;" and again, "demoniacs are they, who are possessed by the spirits of wicked men." But the Jews believed that all demons, and Beelzebub, their prince, were in subjection to Satan; or, as he is more frequently called in their books, Samael, the prince of the devils. It was on the ground of this popular sentiment, that when the seventy returned with joy to our Lord, saying, "*even the demons are subject to us through thy name*, he answered them, *I beheld* SATAN, *as lightning, fall from heaven;*" (Luke xviii. 10.) and that when the Pharisees accused him of casting "out *demons by Beelzebub, the prince of the demons*," he said to them, "*if* SATAN CAST OUT SATAN, *he his divided against himself. How then shall his kingdom stand?*" (Matt. xii. 24. and seq)

Madness and epilepsy were peculiarly attributed to possessions, because the brain was supposed to be the residence of those demons, which entered the bodies of men.—A distinction is made between diseases *supernaturally inflicted*, and *possessions*. Leprosy was deemed by the Jews, and over all the east, *a divine infliction*, but not a *possession;* and they only were thought to be *possessed*, whom evil spirits entered, and actuated; occupying the seat of the human soul, and performing its various functions. During his possession, the demoniac himself was supposed to be silent, and that it was the demon which spoke in him; and whatever was done by the former, was attributed to the latter. When demoniacs could speak of their disorders, they even regarded themselves, as speaking and acting under the influence of the spirits, by which they were supposed to be possessed. Hence *demon*, and *demoniac*, were often confounded; and the same act was referred indifferently to either. So the acknowledgment of demoniacs, that Jesus was the Messiah, is called the acknowledgment of unclean spirits.

It is worthy of remark, that whatever demons and possessions were, there is no instance in the New Testament, in which they who were possessed, appear to have been instigated to *crimes*, by the agency of the possessing demons. And this circumstance, we think, is a strong indication, that the devil had, in fact, nothing to do with these possessions.

Among the Jews, Kordicus was the name of a demon, and of a disease;—of the demon who ruled over those who drank too much wine,—and of the *effect* produced by that excess. "Seven demons," and a "legion" of demons, express degrees of disease. They who believed that one demon could disturb the understanding, believed that many could do it much more. It is said indeed, that our Lord commanded them to *come out*, and that he *rebuked* the unclean spirits. But he also rebuked the *winds*, and he rebuked a *fever*. (Matth. viii. 26, and Luke iv. 39.) Our Lord and the

evangelists used the popular language of the age and country in which they lived; and this language was founded in the supposition of the reality of possessions by demons. To have departed from the accustomed modes of speaking on this subject, they must have formed a new language concerning it. This custom of speaking and of writing, is common among ourselves, and is frequent in the scriptures. "Who hath *bewitched* you?" says Paul. (Gal. iii. 1.) and, says our Lord, "ye cannot serve God, and *Mammon.*" (Matth. vi. 24.) In the same manner we speak of *necessity*, *fate*, and *destiny*. It was from the symptoms of a disorder, the ancients inferred that a person was possessed; and if it was a universal practice, by the phrase, *having a demon*, to describe certain outward symptoms, why might not our Lord and the evangelists use the same phrase, in the same sense?

[Jos. Mede's Works, pp. 29, 30, and 625—636. Lightfoot on Matth. xi. 24, and on John xii. 31. Farmer on Demoniacs. Josephus de Bello Jud. B. 7, c. 6. § 3. Simpson's Essay on Satan. Campbell's Diss. 6; and his translation of the gospels. Macknight on the Epistles. v. 3. p. 474.]

ON THE IMPORTANCE OF CHRISTIAN EDUCATION.

Train up a child in the way he should go, and when he is old he will not depart from it.

SECTION I.

For what purpose was this text inserted in our Bibles? Was it not to enjoin duty, and afford encouragement? What less can be its import than this.—That a virtuous education has a tendency to produce virtuous characters, and that early habits usually have a lasting influence?

That education has *some* influence on the human character, no christian perhaps will deny. But the degree of influence which it *may have*, and *does really have*, is, we fear, but little considered. If we have obtained a correct view of the subject, there is not any other of superior importance; and as we shall probably attach a greater share of importance to a virtuous education, than what has been generally admitted, we must solicit the candor of our readers, and request them to suspend their judgments, until they shall have heard what we propose to offer on the subject.

But to prevent any misapprehension, we now state in general, that we understand the text, as expressing the duty of the parent, and the natural tendency and common effect of a truly virtuous education. When it is said, Prov. x. 4. "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich," we do not suppose that the meaning is, that every one who "dealeth with a slack hand" does in fact become poor; nor that every "diligent" man becomes rich. We do not deny the power of God to make a man rich who is even "slothful in business," and to make another poor, who is truly diligent. But such maxims are founded on the *general tendency* of the conduct

to which they relate. As diligence is recommended as the course in which divine providence generally bestows the blessing of wealth; so a virtuous education is enjoined as the way in which God usually produces virtuous characters.

"What!" exclaims the parent, "is it in our power to make our children virtuous and godly! Not so;—this is the work of God, and he alone can do it."

Be not too hasty in your conclusions, lest you reject the counsel of God to your own ruin, and the ruin of your children. If the text now before us is the word of God, its meaning is too important to be explained away to excuse our negligence; and it is but a poor method of attempting to honor God, to deny the truth of his declarations, or the propriety of his instructions. Supposing he had prescribed a mode of conduct for preserving the lives of your children, and encouraged you to a compliance, by a promise that your children shall live to old age:—Should any one press on you this duty, would it become you to find fault, and to represent such preaching as dishonorary to God—as taking the work of preserving life out of his hands, and placing it in the hands of the parent? If God in any manner directs us what to do, to preserve the lives of our children, then blesses the means of his own appointment, and makes them subservient to the end proposed; he is as truly the preserver of life, as though he had produced the same effects without our agency.

It is not the object of this essay, to diminish a sense of your dependence on God, in respect to the formation of virtuous characters: but rather to lead you to reflect on the means which he uses, and which he requires you to use for that end; and also to make you sensible, that you are as dependent on God for success in every other case, as in your attempts to save your children from vice and perdition. Your children are not less dependent on God for their daily bread, when it is provided by your prudence and industry, than the Israelites were when they were fed by Manna directly from heaven. Nor is the man who has acquired riches by diligence less dependent on God for his wealth, than if it had been acquired by drawing a prize in a lottery; nor less than he would have been, had his money been coined in heaven and sent to him by the hand of an angel. It is God who maketh rich in whatever way, or by whatever means the blessing is bestowed. So he is as strictly the author of virtue and salvation, if they are effected by the means of his appointment, as he would be, if they were effected by miracles. Both in the natural and in the moral world, it may be said with truth, one planteth and another watereth; but God giveth the increase. And we may safely add, that his agency and blessing are as necessary to the *growth of corn* in our fields, as to the *growth of virtue* in the hearts of our children. All our sufficiency is of God; and it is by his favor that appointed means produce beneficial effects. This is as true in

every case, as in *any* case; and the scriptures as expressly ascribe every other favor to God, as they do those of virtue and salvation.

Some however will plead, "that the purpose of God is immutable —if he has decreed the virtue and salvation of our children, some time, before they die, they will be prepared for heaven; but if he has not decreed their virtue and salvation, no means, that we can use, will be of any avail —We must therefore leave our children in the hands of God."

Ans. The purpose of God is universal; it has as much respect to life and health, as to virtue and salvation: and it is immutable in respect to the time of death, as well as to the final state of the soul. If on the ground stated in the objection, our unfaithfulness or negligence may be excused, or the efficacy of means may be denied, why do you not act consistently? Why send for the doctor, when your children are sick? Their days are determined, and the number of their months are with God. Why do you feed the infant to prevent its starving to death? It cannot die before the appointed time.—But that God, who can bless medicine and means for the recovery of health and the preservation of life, can also bless a virtuous education, and make it effectual to the eternal happiness of your children.

Besides, so far as the purpose of God is *revealed*, it is the rule of duty; and he has not required us to govern our conduct by what is *not* revealed. The revealed decree, which should influence parents, is expressed in the text that stands as the motto to these remarks. To leave our children therefore, in the hand of God, we must train them up in the way they should go, confiding in the encouragement that he has given. In this way we may safely leave them in his hands. But to neglect our own duty, under the wicked pretext, that our efforts can be of no avail, is rather leaving our children in the hands of satan, than in the hands of God.

SECTION II.

But the objector will urge facts, "*Here*," he says, "is a vicious son, who was brought up under a godly father; and *there* is a virtuous son, who was educated by a most vicious father. These things," he adds, "go to prove that a virtuous education has no power to produce a virtuous character, and that the work is of God."

Ans. That the work is of God we have already admitted, in whatever way the effect is produced. That such facts do exist as are stated in the objection, we freely grant. But are not such occurrences deemed *remarkable?* Why are they so esteemed, but because we have been taught by our own observations to expect that the characters of children will generally correspond with their education? These remarkable effects however, may perhaps all be traced to their causes, and accounted for in a manner, which has no tendency to diminish the importance of a virtuous education.

The vicious father who has a virtuous son, may have done

nothing which tended to lead his child into the paths of virtue: yet the child may have had a pious *mother*, or a pious *grandmother*, whose counsels, admonitions, prayers and examples were blessed of God to counteract the dangerous influence of the father. Or the child may have received favorable impressions at the house of God, or at school, or in reading the scriptures and other good books, or in hearing the conversation of good people, or in observing the difference between his ungodly father, and a pious, benevolent neighbor;—or by some afflicting providence his attention may have been excited to serious things, and the importance of a religious life. In a society where virtuous and vicious characters are mixed together, there are a multitude of occurrences which may be blessed by God, to save a child from being ruined by the evil example of the father.

On the other hand—The vicious character of the son, who has a godly parent, may be accounted for by causes or occurrences, which had a natural tendency to defeat the influence of the father's pious instructions and examples. In one case, the mother may have been of a very different character from the father, and her influence may have been fatal to the morals of the child. In another case, the child may have been led astray by some vicious person, who was permitted to reside in the family, or by some companion or neighboring child, or by reading books of immoral tendency.

It must also be observed, that some parents who are habitually virtuous, are nevertheless deficient in their manner of educating their children. They lack discretion and the art of self-government, and of course the art of duly governing and educating their children. The inconsistencies of a parent may soon be discerned by the child, and have a pernicious effect.

We may add, that the opinions of a parent, as to the power or importance of education, may be such as to produce in him a kind of infidelity, faint heartedness, and remissness, in respect to this branch of his duty. Suppose a person to possess a fixed opinion, that such is the nature of our dependence on God for the fruits of the earth, that corn is about as likely to grow in a field overrun with briars, thorns, and thistles, as in the best cultivated ground; would he not be likely to do his work to the halves, or to neglect it altogether, under the pretence of trusting providence? And do not many parents in fact practise on this ruinous principle, in respect to the education of their children? While they thus sleep, an enemy may be sowing tares, which will grow up to the grief of the parents, and the ruin of their children. Without faith in the divine promises and encouragements, it is impossible to please God. If therefore parents will not believe that the means he has appointed are really adapted to their end, let them not wonder, should their faint hearted efforts and half performed duties, prove unsuccessful.

As these pleas and objections

have long enveloped the subject in a kind of fog, which has prevented many from clearly perceiving the importance of a virtuous education, and which has also had a chilling and confounding influence on the minds of parents; it was deemed proper in the outset to try to dispel this mist, that the inquiry may be pursued with more satisfactory views of truth, of duty, and of the encouragement God has given, to train up children in the paths of piety and virtue.

In every human character, whether virtuous or vicious, there is a combination of various ingredients; such as opinions and appetites, tastes and propensities, affections and passions, hopes and fears, desires and aversions, love to some objects and hatred to others. One object of future sections of this inquiry will be, to show that God has subjected all these ingredients of character to the influence of education.

If we should be successful in this attempt, it may then be seen that virtuous characters may be as really the effect of christian education, as a good crop of wheat is the effect of discretion and fidelity on the part of the husbandman, in cultivating the ground, and sowing good seed. At the same time we hope it will appear, that the grace of God is as really displayed in saving men in this way, as it would be, if every virtue in them were produced and nourished by miraculous agency.

ALL IS VANITY AND VEXATION OF SPIRIT.

There are some maxims of practical morality, which are so familiar to every man's experience, that it may seem idle to tell what every man knows, and lost labor to prove what it is impossible to doubt. But the effect of moral maxims is produced by frequent repetition, or by placing them in new and striking aspects. Among these truths which all men believe, but which few practically feel, is *the uncertainty of human life and all its enjoyments and expectations.*

The experiments which prove this fact, have been making ever since the world was made; and not an individual has passed through the common career of worldly probation, who has not sooner or later been willing to confess with Solomon, *all is vanity.* Still every new visitant who is introduced into life, enters with false hopes and exaggerated expectations. Perhaps it may not be unprofitable to contemplate the uncertainty of our early hopes—the precariousness of present enjoyments, and the frailty of life itself.

First, the uncertainty of early hopes. When the curtain of human life is drawn up the unexperienced spectator begins to breath short with anticipation. He looks upon the theatre of life, and the sights and the actors enchain his youthful atten-

tion. He at first thinks all this splendor is real, but in a little time he finds that the scenes are painted and showy, changeable and delusive, unable long to deceive; and he perhaps becomes sick of the common entertainments of life before it is time to retire. Look round among your friends, and number, if you can, those who have been disappointed in their expectations. Here is one who seemed to be born into a world made ready on purpose to receive him. A bed of roses was prepared on which to lay the infant. He seemed born only to enjoy. His path of life was so plainly marked out even from his cradle, that he imagined he had nothing to do but to support existence; for all its attendant delights seemed provided to his hand. Yet the expectations of even this favorite child of comfort and pleasure, are completely defeated. And how is this? He finds that he lived too fast, he had run through in a few years the pleasures, which might have been economically diffused through three score years and ten; and at the very time when others of his cotemporaries are on the alert after new modes of enjoyment, he is compelled unseasonably to exclaim, "all is vanity and vexation of spirit."

If the hopes are thus fallacious of one, who from the circumstances of birth had so little to fear from the vicissitudes of life, how frequent must be the disappointments of others! Encouraged by the success of many who have gone before them, men are continually anticipating the time when they shall possess an independence which shall secure them from want, & a reputation which shall raise them above contempt. But unforeseen accidents cross their plans. Their hopes are continually putting forth new blossoms, but the flowers are blighted. They toil on from year to year, and find that every new attempt to rise, only sinks them lower. The case is often the same with the competitors for power. While one feels sure of success, a rival steps forward and seizes the wreath. The prospects of eminent acquisitions indulged by the young student are in the same manner deceitful. Opportunities which he had anticipated never present themselves, and the leisure which he expected for study, retreats before him like the horizon. Perhaps his early labor was lost because misdirected; or many of the stores he had collected became useless, by a change in public sentiment or taste. Perhaps his faculties are prematurely worn out by excessive exertion—the capacity, straining to grasp more than it can hold, breaks by violent tension, and he is left without memory and without judgment, childish and idiotical. Perhaps —but why should I multiply conjectures to swell the list of disappointments? Why search for the chances of failure, when, even if you should succeed in your worldly projects, you will find soon enough that happiness is not here.

But the expectations of the young, though more sanguine, are not more fallacious, than the expectations of those, who, having

passed the meridian of life, are waiting for a serene and comfirtable old age. They find its infirmities assail them much sooner than they are prepared for them. While they expected the still pleasures of social life, they find their senses fail; their eye-sight is dimmed, and they cannot discern the countenances which once gave them pleasure; or like Isaac, they are unable to distinguish their own children. Their dull hearing renders them unable to apprehend, and tiresome to those who are willing to amuse them. Perhaps the very children, on whom they relied for comfort in declining years, prove the severest afflictions. They are unfortunate, and the aged parent is involved in their disasters—they are vicious, and he is left to weep over their crimes. And even if all these evils were by the providence of God kept aloof, yet the obtruding thought of living beyond the wishes of those around them, and of filling places which others are waiting to occupy, may be sufficient to teach them that this is not their rest—that all is vanity and vexation of spirit.

Second. We are now to consider the precarious tenure of our actual enjoyments. There are few men who do not possess some enjoyments, peculiar to themselves. Some are blessed with continual health, others with perpetual cheerfulness; some with abundant possessions, others with extensive influence. Some are envied for the number of their friends, others are happy in the fewness of their enemies. In estimating the happiness of an individual, we ascribe a great portion to some peculiarity in his constitution or circumstances. But if we consider for a moment how precarious are these gifts of fortune, as they are inconsiderately called, we may pity the man who makes them the occasion either of pride or of envy.

Have you a friend who seems to enjoy perpetual health? Leave him but a few years, and upon your return you may hardly know his emaciated features, or recognize his gait and tottering step. When God with rebukes doth correct man for iniquity, he maketh his beauty to consume away like a moth. Surely man at his best estate is altogether vanity.

Look round upon those who seem to enjoy the most of human life, whose mountain stands strong, and who seem as though they should never be moved. Distrust looks up to them as objects whom she cannot reach; and envy, tired with beholding, acquiesces in their greatness or security. Wait but a little while, and you will see them brought down in the common crowd of the dependent and miserable. Is wealth the proud height on which they stand? It may crumble imperceptibly away, their foothold fail, and they become prostrate. Is it popular favor which wafts them along in sight of admiring spectators? This gale may die away; their friends may forsake them, and their names be heard no more. Is it rank which places them so far above you? Wait a little, and the sun which is now over your head may sink below the horizon,

and soon be under your feet. Instability and vicissitude are the destiny of mortals, and perpetual revolution is the law of nature itself.

That distinction which is founded on genius or on learning, seems to promise more permanency and security. The changes and shocks of matter, we think, cannot reach the mind. The mines of Potosi may be exhausted while the treasures of a Newton's understanding remain undiminished. Ah! would it were so! But if you live long enough, you will perceive that memory can lose its power of retaining, as the senses decay, and the eye of fancy can be quenched in the rheums of age. Nay, a sudden attack of disease may derange the finest structure of mind, and fatuity may occupy the seat, where genius was enthroned. The mind which seemed to govern the world may become the plaything of a child.

It is with reluctance that I speak of the instability of friendship and the uncertainty of social pleasures. But it is the condition on which we are allowed to make friends, that we should be willing to part with them. Sometimes the arm on which we have leaned is withered, and we are obliged to become supporters in our turn; sometimes we are thwarted in the full ardor of our attachments by some untoward prejudice or passion; and the love of many years is quenched by some misunderstanding, which ingenuity finds it impossible to explain, or our meekness to reconcile. And even if we have the happiness to travel on with the friends of our youth, or the children of our hopes, yet the grave will surely part us at last; and we find after all that affliction to be the most heavy to be borne, which we have been the longest preparing to bear. B.*

(To be continued.)

RELIGIOUS INTELLIGENCE.

TENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Committee of the British and Foreign Bible Society have great satisfaction in presenting their Report of proceedings in furtherance of the object of the Society during the tenth year of its establishment. The European Continent, as nearest in connexion with the Society, and cooperating with it on the grandest scale, claims the first consideration in that recital which it is the duty of your Committee to furnish.

In Germany several Bible Societies and Bible Committees are established; and their proceedings exhibit, notwithstanding the interruption and impoverishment occasioned by war, solid proofs of a deep and growing interest in the object of the British and Foreign Bible Society.

* This signature should have been affixed to the article in the last number with this title, *Why is death terrible?*

The Bible Society at Berlin, under the patronage of his Majesty the king of Prussia, has completed a second edition of the Bohemian Bible, amounting to 5,000 copies, which are to be sold at very reduced prices, and a portion to be distributed gratuitously. This intelligence was accompanied with the agreeable information, that there is at this time in Berlin a more frequent inquiry among the poor after the German scriptures, than has hitherto been known to exist.

In consequence of some pecuniary difficulties arising from unforeseen circumstances, your Committee have been induced to accommodate the society at Berlin with a loan of 1500 dollars in order to enable them to make good their engagement with their printer. In the mean time the Wirtemberg Bible Institution has been happily established and organized under the patronage of the King of Wirtemberg; and with a direct appointment to provide for the protestant population of the kingdom. Your Committee, anxious to encourage an Institution from which such good effects may be anticipated, added to the sum of 200 assigned by your foreign secretary a further donation of £300, which has been thankfully acknowledged. The Institution has already commenced active operations, and an edition of 10,000 Bibles, and 2,000 extra Testaments is in the course of printing. Other Associations for a similar purpose, not yet arrived at sufficient maturity to take the name, and occupy the sphere of Bible Societies, have received aid from the funds of the British and Foreign Bible Society.

Though your Committee do not stand officially connected with the Catholic Bible Society at Ratisbon, they consider it both a duty and a pleasure to state, that this zealous and benevolent Society proceeds with great spirit in printing the German Testament, which meets with so rapid a sale that the Society can scarcely keep pace with the eager and constantly increasing demands.

In Switzerland the German Bible Society at Basle has not hitherto furnished any account of its operations during the past year; but there is good reason for believing that the exertions of that zealous and judicious Society have not in any degree relaxed. The Bible Institution at Zurich, formed under the encouragement of your Foreign Secretary, has proceeded in the execution of its duties with diligence and success. Your Committee in consequence of a representation that the members of this Society by the purchase of Bibles, and printing an edition of a New Testament, had exhausted their resources, and that they earnestly desired to proceed to the printing of an impression of the whole Bible, granted them the additional sum of £250 in order to promote the accomplishment of so important a work.

With great pleasure your Committee state, that in addition to the Zurich Bible Institution and the Bible Committees at Schaffhausen and at Chur, a similar Committee has recently been formed at St. Gall for the purpose of supplying the Holy Scriptures, through the Canton of which that city is the capital The establishment of this Committee, which unites both clergy and laity, was greatly promoted by the exertions of a merchant, venerable both by age and piety; and his expressions in the letter which announced its formation are so congenial with the feeling, which it is the object of the Bible Society to excite and encourage, that your Committee consider it their duty to give them a place in the body of their Report—"I wish," says this venerable correspondent, "to work while it is called today, being now in my 74th year, and feeling desirous to render myself useful in my day and generation. Our Lord well deserves that all the powers of our body and soul be entirely consecrated to him. Blessed be his name, he drew me at an early period to himself: and the nearer I approach the grave, the more I rejoice in having chosen so good a Master, and in having been privileged by Him

to contribute in any small degree to the building of his spiritual temple."* In Denmark the Fuehnen Society continues to exert itself in procuring contributions and in circulating, according to its means, the Holy Scriptures. It has made a judicious distribution of the Danish Bibles and Testaments purchased with the £120, presented for that purpose through your Foreign Secretary, by sending copies into Norway, Holstein and Jutland, as well as by disposing of some copies gratuitously, or at reduced prices in Fuehnen. The Rev. E. Henderson, who obtained permission from his Danish Majesty to reside at Copenhagen to superintend the printing of the Icelandic Bibles, has completed that work; and is now preparing to take his departure for Iceland, with a view to superintend its distribution, and form suitable connexions for carrying on the plans of the Society in future.

Your Committee, anxious that nothing should be omitted on their part which might tend to promote the circulation of the Scriptures among the poor in Denmark, authorized their indefatigable correspondent, Mr. Henderson, to expend the sum of £50 in the purchase of Bibles and Testaments for distribution. They also instructed him to purchase a supply of the Scriptures, for the use of the Greenlanders. In consequence of these directions Mr. Henderson procured 300 copies of the Greenlandish New Testament, and also proceeded to encourage the circulation of the Scriptures in Bornholm and Norway, in certain parts of which copies had become exceedingly scarce.

Sweden has in the course of the last year made considerable progress in the important work of providing for the dissemination of the Holy Scriptures. For this rapid advancement, both Sweden and the British and Foreign Bible Society are chiefly indebted to the zealous and prudent exertions of the Rev. Dr. Brunnmark, who kindly charged himself with full powers from your Committee to encourage the formation of Bible Societies by immediate grants, and promises of still further and more effectual aid. The report of Dr. Brunnmark, the resolution of thanks from your Committee, and the testimonies to his conduct received from persons of the first distinction in Sweden, render it unnecessary to say more in this place, than that Dr. Brunnmark amply justified the confidence which they had been led to repose in him. Three new Bible Societies have been established in Sweden, in consequence of his exertions during the past year, under the designations of the Gothenburg, the Westeras and the Gothland Bible Societies: they are severally patronized by the Bishops of those dioceses within which they are included, and the second comprehends the two provinces of Westmania and Dalecarlia. To each of these new Societies your Committee granted a donation in proportion to its extent and importance.

The Evangelical Society in Stockholm has also proceeded with its usual diligence and activity in printing and distributing the Holy Scriptures. In the course of the last year it has printed 5,000 copies of the New Testament, and 2,000 Bibles; of these 843 Bibles and 2,047 Testaments have been distributed gratis. The joy of the poor on receiving these copies was very great. The sum of £200 has been granted by your Committee in further aid of the funds of this Society, which arrived most opportunely, and was immediately applied to the purchase of paper for printing an additional number of copies of the Scriptures.

Your Committee, to encourage attention to the object of the British and Foreign Bible Society, presented through the Rev. Dr. Brunnmark copies of its annual Reports, and also of certain of the society's editions of the Holy Scriptures, to the public Libraries at Go-

* This gentleman by the name of Steinman, had in three years distributed 3,600 Testaments and 800 Bibles, chiefly to the poor; and had sent 3,000 florins to the British Society of Basle.

thenburg, Wisby, and Westeras. The acknowledgements of the several consistories for this mark of attention will appear in the Appendix.

Your Committee cannot take leave of their Swedish fellow-laborers in words better suited to their feelings, than those in which the Bishops and the other patrons and officers of the Gothenburg Bible Society have expressed theirs:—"We are at a distance from each other, as to the earthly spot we inhabit, but our joys, our views, our hopes in this blessed work are the same."

RUSSIAN EMPIRE, &c.

In entering upon the Russian Empire, the first object which demands the attention of your Committee is the Bible Society established at Abo for the province of Finland. This Society is pursuing its useful labors with a steady and zealous activity. The Finnish New Testament on standing types is in a course of printing, and will, it is hoped, be ready for distribution in the summer. The joy of the Finlanders in the prospect of being furnished with the Holy Scriptures in their own language is very great: and their deep poverty hath abounded unto the riches of their liberality, to such a degree that their subscriptions to the funds of the Finnish Society have more than tripled what had been expected by the most sanguine of its friends. In the mean time the £200 voted by your Committee to enable the Society in Abo to supply the poor Swedes in Finland with copies of the Scriptures in their own language, have been employed for that purpose: the distribution has already commenced, and has rejoiced the hearts of many.

Early in last June, the Rev. J. Paterson, undertook a journey at the express desire of your Committee and with the approbation of the Petersburg Bible Society through the Russian provinces of Courland, Livonia and Esthonia for the purpose of investigating the want of the Holy Scriptures in those parts, and taking such measures as might seem advisable, with a view to an adequate and efficient supply. Among the discoveries to which Mr. Paterson's inquiries led, was the affecting information, that in the district of Dorpat in Livonia, including a population of 106,000 souls, not 200 New Testaments were to be found. The event of Mr. Paterson's journey through these provinces was the establishment of four Bible Societies: viz. at Dorpat, Reval, Mittau, and Riga. These societies were all formed under the authority and in the spirit of the 9th article of the St. Petersburg Bible Society, which empowers the Committee of that Society, "to appoint Sub-Committees in various parts of the Empire, which are to be dependent upon the general Committee, and actively engaged in the promotion of its views." Mr. Paterson was greatly assisted in effecting the establishment of these Auxiliary Societies, by the personal influence and exertion of Count Lieven and Baron Vietinghoff, two of the Directors of the St. Petersburg Society; and the several Institutions are patronized and conducted by some of the first characters for station, learning and piety, in the districts to which they respectively belong. The Rev. Robert Pinkerton was in the mean time not less zealously employing himself in promoting the formation of a Bible Society at Moscow.

This important event took place on the 4th of July O. S. On that day the Bishop of Dimitrieff, and Arch Bishop Vicarius of Moscow, Augustine, accompanied by five of the first clergy, together with a number of the most respectable nobility, met in the Hall of the College for Foreign affairs, and unanimously formed the Auxiliary Bible Society of Moscow.

Connecting the formation of the Moscow Bible Society with the awful visitations which that ancient capital had so lately experienced, your Committee are utterly at a loss to express their mingled emotions of astonishment and gratitude. They can only exclaim, "It is the Lord's doing, and it is marvellous in our eyes!"

It would be an act of injustice to omit specifying in this place the very distinguished services which Mr. Pinkerton has rendered the British

and Foreign Bible Society, not only in assisting at the formation of the St. Petersburg Bible Society, but also in contributing so essentially by his judgment and perseverance to the establishment of a similar Society at Moscow. The Bishop publickly thanked Mr. Pinkerton for the part he had taken in the business.

To the above enumeration of New Auxiliary Societies in Russia, must be added one recently formed at Yaraslaff in the interior of the country, under the patronage of the Bishop and other persons of distinction. The Committee of the St. Petersburg Bible Society, under whose immediate direction all the operations of these Auxiliary Societies are conducted, have displayed and continue to display an extraordinary degree of energy, liberality, and wisdom. Under their superintendance the Moscow Bible Society has begun its labors most auspiciously, by opening a correspondence with the most respectable Bishops, Governors and men of character, and by proceeding to distribute the Scriptures in the Slavonian language for the benefit of the native Russians. The Dorpat, Reval, Mittau, and Riga Bible Societies are proceeding to print the New Testament in the dialects of these respective countries: while the St. Petersburg Committee are printing at their own charge the Bible in the Finnish, German, and French languages, and the New Testament in the Armenian and Polish. They have also resolved to appropriate a considerable part of their funds towards enabling the Holy Synod to furnish a supply of the Scriptures in the Slavonian language, in proportion to the existing wants. And, finally, they have undertaken the charge of printing the New Testament in the Calmuc, at the expense of the British and Foreign Bible Society.

Much might be said of an interesting nature on each of these measures; but your Committee will confine themselves to what concerns the Armenian Testament. The printing of this has awakened great attention among the Armenians: and a fervent desire has been manifested, on their part, to possess that invaluable treasure. They have subscribed liberally to the funds of the St. Petersburgh Bible Society. Their Archbishop, who resides at Astrachan, has taken upon himself to revise the sheets as they leave the press; and there is good reason to hope, that the distribution of the Scriptures among that widely scattered people will, under the blessing of God, be attended with the most beneficial effects.

The Committee of the St. Petersburg Society, in compliance with the request of your Committee, have attended to the wants of those whom the casualties of war, or of national intercourse, have brought within their jurisdiction. To the prisoners of war they have distributed the Scriptures in various languages, furnished by your Society, as noticed in the Ninth Report of your Committee. They have also distributed the English Bibles and Testaments, with equal activity and judgment, to the poor British; particularly to the sufferers in Moscow, and various parts of the interior of Russia, and to the British seamen at Cronstadt, and other stations in the Baltic.

In the mean time, their active President, Prince Galitzin, aided by the other Members of the Committee, has, with extraordinary zeal and industry, notified, through various parts of the Empire, the plan of the St. Petersburg Bible Society, and the nature of its operations: the result has been, the opening of numerous channels for the distribution of the Holy Scriptures, and pledges of cooperation from persons of the first consideration, both lay and ecclesiastical; among the latter of whom are the Armenian, Russian, and Catholic Prelates.

Your Committee, rejoicing in that unanimity which the operations of the British and Foreign Bible Society have been instrumental in producing, cannot refuse themselves the pleasure of introducing the following extract, from a circular address of the Catholic Bishop of Podolsk.

"I will cheerfully devote my time and talents, as well as part of my income (small as it is) to the furtherance of an object, which, by the assistance of God, cannot but prosper. With such views I address you, reverend brethren, pastors of our flocks; that ye, who are the first leaders of the people, the first who stand in need of these books, and following the example of David, ought to meditate in the law of your God, day and night, may likewise be the first to inscribe your names in the list of the Bible Society, the first to present their donations or annual subscriptions, each according to his ability and inclination."

To each of the Bible Societies established at Dorpat, Reval, Mittau, & Riga, your Committee have presented a donation of 300£; to the Bible Society at Moscow 500£; and to the St. Petersburg Bible Society in consideration of its numerous and important engagements, a second donation of 1,000£.

To the above intelligence respecting transactions in Russia, your Committee feel peculiar pleasure in being able to add, that the Turkish, or rather Tartar New Testament, which was printing by the Missionaries at Karass, and towards which the British and Foreign Bible Society afforded such essential aid, by furnishing the types, ink, and paper, is now finished, and preparing for distribution.

Your Committee, having stated what has been done on the European Continent, through the medium of Bible Societies and Committees, have now to enumerate the grants which have been made with a view to services of a more miscellaneous nature.

To the poor in Sweden various copies of the Scriptures, to a considerable extent, have been furnished, through the instrumentality of the Rev. Dr. Brunnmark.

The 300 Swedish Bibles, and 600 Testaments, forwarded to Reval at the expense of your Society, from the Society in Stockholm, and 1,000 German Testaments to Riga, from your Depository in London, have been distributed; the former among the poor Swedes, and the latter among the German inhabitants of Courland, Livonia, and Esthonia.

Grants have also been made, through various channels, to the Catholics in different parts of Germany and Switzerland. The sums allotted to this object amount to 800£; 300£ of which were assigned to the Rev. Leander Van Ess, Catholic Professor of Divinity at Marbourg, in order to supply 8,000 Testaments for the use of the Catholic Schools. It will be seen, by the letter of this excellent man, that the Testaments furnished at the Society's expense, of which an account was given in the last Report, had conduced to "the moral and religious improvement of the people," and to their "consolation under the pressure of these eventful times."

It is also the duty of your Committee to report, that the recent calamities with which Germany has been visited in consequence of the war, now brought to so happy an issue, drew their attention to the spiritual wants of those who had been reduced to the last extremity of distress and impoverishment. Your Committee placed various sums of money at the disposal of individuals and Committees, at Altona, Bremen, Berlin, Halle, Nurenberg, Leipsick, Dresden, & Herrnhut, to supply the poor exiles from Hamburg, and the sufferers by the war in different parts of Germany, with copies of the Holy Scriptures: and it will be gratifying to the Society to know that these supplies have been most thankfully received.

Your Committee will now close their statement of transaction on the Continent of Europe, by reporting the formation of a Bible Society at Amsterdam, under the designation of the English Bible Society in Holland. The object of this Society is twofold; first, to ascertain and supply the want of the Holy Scriptures in the English language among the indigent members of British churches in that country; and secondly to promote the establishment of a National or Dutch Bible Society, for the purpose of furnishing the Holy Scriptures, without note or comment, to the poor of all religious denominations in the United

Netherlands, and also of circulating the same in all nations. Of the English Bible Society, the Hereditary Prince of Orange is the Patron, the Earl of Clancarty President, and the Vice-Presidents and directors consist of Englishmen and Dutchmen of the first respectability.

Your Committee, on receiving intelligence that such a Society was in agitation, encouraged it with a grant of 500 English Bibles, 1,000 English Testaments; and promised the sum of 500£ upon the eventual establishment of a National Bible Society for the United Netherlands. It will form a gratifying sequel to this article to add, that when your Committee's correspondent mentioned this liberal offer in the presence of three of the wealthiest citizens of Amsterdam (to use his own emphatical words,) "one of them shed tears, another seemed petrified with astonishment, and the third exclaimed, 'The English are a pattern to all nations.' "

INDIA.

From the Continent of Europe your Committee will now proceed to the consideration of India. In order to enable the Members of the Society to form a clear and satisfactory judgment of the measures which are carrying on with reference to the object of the Institution in that important field of its labors, your Committee will report them, as they are respectively conducted by the Corresponding Committee, and the Calcutta Auxiliary Bible Society: the former having a general object, viz. that of promoting translations of the Scriptures generally; while the Calcutta Auxiliary Bible Society, though constituted for the purpose of promoting the circulation of the Holy Scriptures, has yet, as its primary end, the limited object of supplying the native Christians of India.

With this previous explanation, your Committee will now detail the principal facts which have been transmitted to their notice by the Rev. Thomas Thomason, their common Secretary.

The Corresponding Committee have adopted measures, by which it is hoped that the revision of the Arabic New Testament and Pentateuch, will be carefully and effectually accomplished.

At the unanimous and pressing desire of the Corresponding Committee, their Secretary, the Rev. Thomas Thomason, has proposed to Meer Seid Ali, the Persian translator, employed at Shiraz by the late Rev. Henry Martyn, very liberal encouragement to induce him to come to Calcutta, and prosecute his translation labors, by adding a version of the Old Testament to that of the New, which had been finished at Shiraz, previously to the decease of Mr. Martyn. This was a measure which Mr. Martyn had intended to execute, if his life had been spared; and the Corresponding Committee in adopting it, have taken every precaution to secure the safe arrival of Mr. Martyn's version of the New Testament, by directing quadruplicates to be made of it before its transmission from Shiraz.

In the mean time the Hindostanee version of the New Testament by the same excellent hand, assisted by Mirza Fitret, and which has been admired by all good judges, is in progress.

The four Gospels have been printed separately to the number of 4,000 copies each: and as the impression of the entire work is designed to be 2,000, there will be 2000 of each of the gospels; making 8,000 separate evangelical histories in distribution, besides 2000 complete Testaments. It will afford the members of the Society pleasure to hear, that a large proportion of the gospels have been in circulation for some time, and that as soon as St. Matthew's Gospel was struck off, the copies were distributed. They have been received with thankfulness, and read with avidity; chiefly through the activity of Rev. Mr. Corrie and his coadjutor, A. Masseeh, a convert from the native Musselmen, and a fruit of Mr. Martyn's ministry. The Bible Depository, richly furnished with the Scriptures in all languages, is in full activity; every week parcels or boxes, filled

with the Scriptures, are sent off to some part of the country.

The native Portuguese have been largely provided with New Testaments; and it appears from the testimony of the distributors in Calcutta, that "the present has been always thankfully received, and in some cases with tears of joy."—The large edition of the Tamul New Testament, 5000 copies, has been entirely completed and placed at the disposal of the Calcutta Society for distribution. Two thousand copies of the Cingalese Testament, designed as a present to the Bible Society of Ceylon, had been put to press; and the Gospel of St. Matthew is finished and ready for dispatch. The imperfect state of the version which is undergoing a revision at Columbo, influenced the Calcutta Auxiliary Bible Society in printing so small an edition; and they felt unwilling to delay printing altogether till the revision should have been completed, on account of the urgent demand for Testaments in the Island of Ceylon, there being scarcely 20 copies among nearly a million of souls.

With respect to the Malayalim, the Committee of the Calcutta Society lament that they have not been able to fulfil their intention, in making arrangements for completing that important translation. The work is however in progress under the Rev. Marmaduke Thompson and Tinnapah Pillah, the latter of whom revised and corrected the Malayalim gospels. 500 of those gospels, printed at the expense of the British and Foreign Bible Society, have been put into a judicious channel of distribution; and, though the supply is small, it was expected it would prove most seasonable, and partly meet the urgent demands of the Syrian Christians. Of the four classes of native Christians, therefore, (the Committee of the Calcutta Bible Society observe) with a special view to whom the Society was originally formed, a bountiful provision has been made for *three*, the whole of which would be speedily in circulation. They add, "Every practical effort is making in behalf of the remaining class of Christians, who are in the mean time furnished with a small temporary supply, which will be received by them with the most heartfelt joy, and prove a welcome relief to their necessities."—The Society has undertaken a large edition of the Armenian Scriptures, at the earnest request of J. Sarkies, a principal Armenian at Calcutta, who has come forward with 5000 Rupees as the united subscription of his countrymen to that work. The Missionaries at Serampore had not advanced far in making the types for this Armenian Bible—when a new call upon the funds and exertions of the Calcutta Bible Society arrived from another quarter. The resident at Amboyna sent the Society a memorial in behalf of the Amboynese Christians,—with a handsome subscription in aid of an edition of the Holy Scriptures for their service. The Amboynese use the Malay Bible in the Roman character, and are computed to be about 20,000. The Committee of the Calcutta Bible Society felt all the importance of this call, and determined on applying to the government for pecuniary aid. A public letter was accordingly addressed in the name of the Committee, praying for help in printing an edition of the Scriptures. The answer of the government was favorable. They announced their resolution to give 10,000 rupees in aid of the Malay Scriptures; and added, that having heard of a similar plan in progress at Batavia, they recommended to the Committee to open a correspondence with Batavia, and report the result to government, who will then decide on the appropriation of money.

To this important intelligence is added—that Tinnapah Pillah has proceeded in the Malayalim Scriptures to the end of St. Paul's epistles; that the Cingalese New Testament would be finished in a few weeks; that a large shipment of the three first gospels had been made for the Island of Ceylon; that ten presses were in constant use at Serampore, and scarcely a day concluded without some proof sheet of the Scriptures having passed under the hand of their Secretary. Your Committee in the fullest conviction

that the funds of the Society can be applied in no direction with greater probability of gratifying the wishes of its members, and effecting the Sacred end of its establishment, than in India, in addition to the grants already made, have instructed the Calcutta Corresponding Committee to draw for 1,000£.

Your Committee have also the pleasure to announce, that a Society was established at Bombay on the 13th of June last, under the designation of "The Bombay Auxiliary Bible Society;" the objects of which are, to promote the circulation of the Holy Scriptures; and especially to supply the demands of the native Christians on the western side of the Peninsula of India. This establishment has been effected under the direct patronage of the Recorder, the members of Council, and some of the most respectable persons in the Presidency, and with the countenance of his Excellency the Governor, Sir Evan Nepean, Bart. one of your Vice Presidents, who has contributed 1000 rupees in aid of its funds.

It falls in with the preceding articles to mention, that Mr Morrison at Canton, whose labours in translating the Scriptures into the Chinese have been liberally assisted by your Society, is advancing in his work with considerable success. By the latest intelligence it appeared, that the first edition of the Acts had been distributed; a corrected edition was in the press; and it was expected that in the course of the last year the whole Testament would be printed. Your Committee, understanding that a channel of conveyance was likely to be opened through Russia to the Chinese Empire, have ordered a supply of copies both from Canton and Serampore, in order to be forwarded to Russia, and placed at the disposal of the St. Petersburg Bible Society.

AFRICA.

The transactions of your Society in Africa, though neither few nor deficient in interest, are however, from the peculiar circumstances of that Continent and its Dependencies, not yet of sufficient bulk or maturity to occupy any considerable space in the Society's Annual Report.

A Society has been formed at the Cape of Good Hope, under the auspices of the Governor General, Sir John Cradock, which unites the education of the poor with the distribution of the Scriptures; and in reference to the latter of these objects, the Committee of that newly formed Society have opened a correspondence with your Institution.

The distribution of the Scriptures, furnished by your Society, in Cape Town and the vicinity, appears to have been made with judgment and good effect.

Copies have also been gratefully received by the Military in Cape Town, particularly the 93d Regiment of Highlanders; who desired their thanks might be presented to your Committee, and insisted upon paying the cost prices of the Bibles and Testaments, in order to avoid putting the Society to expense.

It will now be proper to mention, that on the 11th of November, 1812, was formed, under the sanction of his Excellency, at the Government House in Port Louis, Mauritius, "The Bible Society of the Islands of Mauritius, Bourbon, and Dependencies." This Institution appears to have been established in a spirit, and upon a basis which promise to render it a very useful Auxiliary to the British and Foreign Bible Society, in promoting the circulation of the Scriptures among the African islands In what degree the Scriptures may be supposed to have been wanted in the Mauritius itself the seat of this institution, may be inferred from the account of the Secretary, that many persons were living in the island, at the advanced age of sixty and seventy years, who never saw a Bible: and the reception which the Scriptures, furnished by your Society, met with in the same island, may be sufficiently judged of by the further assurance of the Secretary, that the avidity with which the Bibles and Testaments are purchased is beyond all description; that 100 copies were sold in one day, and twice as many more could (he believ-

ed) have been disposed of with the greatest facility;" and finally, "that he receives daily messages of gratitude from the inhabitants, for the more than kind attention of the British and Foreign Bible Society to their eternal welfare, in supplying them with the means of Scriptural knowledge."

Your Committee have further the pleasure to report, that an Auxiliary Bible Society has been constituted at St Helena, of which Thomas Greentree, Esq. is the Treasurer, and the Rev. Samuel Jones, Chaplain to the Colony, is Secretary. The first communication of this Society was accompanied with a contribution of 160l. sterling.

AMERICA.

Your Committee will now detail the principal facts which have occurred in connexion with the object of your institution, on the western side of the Atlantic.

Your Committee have to regret that little has hitherto been done towards promoting the object of the Society in South America. They are, however, encouraged by the communications of a respectable correspondent to hope, that the period may not be very remote, when the inhabitants of La Plata may be induced to avail themselves of the Society's benevolence.

Your Committee have great pleasure in reporting, that the object of the Society continues to excite attention and liberality in the West India islands, particularly in Jamaica. Contributions have been received to the funds of the Society in the course of the last year from different parts of that island; among which may be particularized 283l. 10s. 5d. from the Corporation of Kingston, and 100l. from the Justices and Vestry of the Parish of Westmoreland. To these should be added, the sum of 55l. 3s. 6d. sterling from a Society under the designation of "The Jamaica Auxiliary Bible Society of the People of Colour."

In North America, the progress of that cause in which the British and Foreign Bible Society is engaged, has been considerable during the last year, and has been characterized, in certain respects by circumstances of particular interest.

Many new Societies have been added to those already reported in the United States. Three of them, viz. "The Nassau Hall, The Virginia, and the Rhode Island Bible Societies," have officially notified their establishment to your Committee; who have, on their part, acknowledged the communication, and accompanied their letters of acknowledgement with a donation, in the first case of 50l. and in the two latter of 100l. each.

The Louisiana Bible Society is another newly formed Society, from which great eventual good may be expected. Its operations will be among a free population of 100,000 souls (of which about 70,000 are Roman Catholics) and slaves about 40,000. It will afford pleasure to hear, that "the Catholic Bishop in Louisiana, with the other principal clergy of the Roman Catholic Church," expressed themselves "perfectly willing to have the Scriptures circulated, and even to aid in the good work themselves." Impressed with the importance of these considerations, your Committee have granted the sum of 100l. to be laid out in the purchase of French Bibles and Testaments from the Philadelphia Bible Society for the use of the Bible Society of Louisiana.

The Bible Societies previously in existence, appear to proceed with good success. The annual reports of the Philadelphia and New York Societies display the evidences in those, the two earliest American Bible Societies, of unabated ardor and progressive labors; and the accounts they furnish of the other Sister Institutions in the United States are equally satisfactory.

But if evidence were wanted of an interest taken by those Societies in the object of the British and Foreign Bible Society, and of the salutary influence which such a feeling is capable of producing, that evidence would be furnished by the generous conduct of the Massachusetts Bible Society, in their recent transmission of 155l.

sterling, in order to replace a supply of Bibles, designed by your Society for the British Colonists in Nova Scotia, but which had been captured and sold by an American privateer. The particulars of this transaction will appear in the Appendix; and all that your Committee can do in this place is to put on record their admiration of this gratifying triumph of Christian principle; and with their brethren of Massachusetts to express their hope that the conduct to which it led, "will remind both nations, that we are fellow Christians, followers of one Master, who has solemnly commanded us to love one another."

It now becomes the duty of your Committee to report what has been done in furtherance of your Society's object in British North America: and here it affords them particular satisfaction to be able to announce the formation of a Bible Society at Halifax, designated "The Nova Scotia Bible Society," under the patronage of his Excellency the Governor, Sir John C. Sherbrook, and other characters of distinction. The fruit of this New Institution has already appeared in the transmission of 200*l.* sterling to the funds of your Society.

A Branch Society has been added at Liverpool, denominated, "The Queen's County Auxiliary Bible Society," of which the Rev. John Payzant is the President, and its management is entrusted to respectable characters, both civil and military.

Two other Auxiliary Bible Societies on a smaller scale have announced their formation and remitted contributions; one at Pictou in Nova Scotia, and the other at Quebec. Collections have also been transmitted to the funds of the Society from Montreal. Thanksgivings continue to be presented from the Christian Congregations under the care of the Moravian brethren in Labrador. They represent the copies of the Scriptures which they have received in the Esquimaux language, as "an invaluable gift," and as having tended to promote a great eagerness to learn to read, both in children and adults; and they unite throughout all their settlements in praying to the Lord "to bless that venerable Society which exerts itself with so much zeal and charity to publish the word of God in all languages, and send it into all parts of the earth.

DOMESTIC DEPARTMENT.

Your Committee will now proceed to the *Domestic Department*, and briefly report the transactions which have taken place within the limits of the United Kingdom—The first consideration which demands attention is the addition made in the course of the last year, to the number of the Society's Contributors and Supporters, by the formation of Auxiliary Societies, Branch Societies, and Bible Associations, notwithstanding the splendid list of Auxiliary Societies which appeared in the last Report. Not to mention other Auxiliaries of great name and large promise, your Committee cannot forbear particularizing the formation of the Oxfordshire Auxiliary Bible Society under the patronage of the Lord Lieutenant of the County, the Chancellor of the University, several Heads of Houses, Nobles and Dignitaries, &c. as an event of the greatest importance, and as shedding a particular lustre on the tenth year of the Society's History.

The counties and considerable stations having been for the most part formed into regular Auxiliary Societies previous to the commencement of the last year, the public attention has been chiefly directed to the formation of Branch Societies and Bible Associations, as subordinate and contributory to them. Many of these Branch Societies, as at Tiverton under the Earl of Harrowby, at Halstead under the Marquis of Buckingham, at Egham under the Duchess of York, &c. are not less exalted in patronage, or productive in funds, than several independent Auxiliary Societies: and the same observation may be substantially applied to not a few of those establishments which have been formed on the principle, and appear under the humbler name of Bible Associations. With these prefatory remarks your Committee will now proceed to

the enumeration of the New Auxiliary Societies, and the sums which they have respectively contributed.

[Here follows a list of 51 new Auxiliary Societies formed within the year, in England, Wales, Scotland, and the British Colonies, exclusive of the Branch Societies. These 51 Societies had contributed more than 12,500l. There is also a list of the Auxiliary Societies, of an earlier date, with their respective contributions.]

It will appear from the sums as above reported, that the zeal of the Auxiliary Societies continues undiminished, and that in various instances their exertions have been augmented. It would give your Committee heartfelt pleasure, to exhibit more distinctly the progress which has been made by the respective Auxiliary Societies during the past year—examples have been displayed of distinguished benevolence and indefatigable exertion, which your Committee regret that the limits of their Report will not allow them to particularize. For much of that vigor which has characterized the Auxiliary Societies in several parts of the Country, they are indebted to the seasonable visits and zealous services of your Secretaries, whose exertions during the past year have given them a renewed claim to the respect and gratitude of the Society.—Very great progress has been made in organizing Institutions of this description, on various scales of magnitude, in Wales, Scotland, and Ireland.

In Wales some new Auxiliary Societies of considerable importance have been formed in the course of the year. The patronage under which these have been established, and their liberal contributions, afford encouragement to believe, that Wales will continue to maintain that rank among the friends and supporters of the British and Foreign Bible Societies which she has held from the commencement of the Institution. Scotland has evinced a growing interest in the promotion of a cause, to which she lent a seasonable and effectual countenance in the earliest stages of the Society. The Annual Reports and other communications, justify your Committee in asserting, that in no part of the Empire has the British and Foreign Bible Society more zealous friends and more diligent co-operators, than in Scotland.

Considerable exertions have also been made in Ireland during the last year; and they have been attended with corresponding success. The Hibernian Bible Society in Dublin has increased its branches from 37 to 53, and issued 50,000 Bibles and Testaments. By its exertions, the Scriptures are now for sale in more than 100 towns in Ireland; and a hope is encouraged, that it will ere long be in a condition to contribute its assistance towards the general purposes of the British and Foreign Bible Society.

Your Committee, while they rejoice in the opportunity of bearing this testimony to the conduct of their numerous Auxiliaries in every part of the Empire, trust they shall be excused, if they urge not only upon the Committees of Auxiliary Societies, but also upon individual members, the importance of keeping the fundamental principles of the Parent Society distinctly in view, and of exemplifying a conscientious observance of them, both in their collective and their personal transactions.

The distribution of the Holy Scriptures from the Society's Depository in London, through the various channels, has kept pace with the other exertions of the Society. The principal of these channels for supplying the native population of the United Kingdom, are the Auxiliary Societies. It would however be an injustice to a very important class of the Society's Contributors, the Members of the Bible Associations, to overlook, or slightly commend, their eminent services, in promoting the distribution of the Holy Scriptures.

In estimating the value of Bible Associations, your Committee are at a loss to determine whether more is derived to the funds and operations of the Parent Society, by this ingenious and popular instrument, than is communicated, through the feelings which it excites, and the employment which it furnishes, to the mer-

al improvement of the lower orders of the public, which constitute in fact the mass of the community.—Your Committee cannot close this eulogium on British Associations (the general establishment of which they recommend) without expressing their satisfaction in finding the name of the venerable Bishop of Durham at the head of one of these humble establishments, for that district of the Metropolis in which his Lordship resides.

The amount of the copies of the Scriptures issued from the commencement of 1813 to March 31 of the present year, is 167,320 Bibles, 185,249 Testaments; from the commencement of the institution to that period 390,323 Bibles, 595,000 Testaments; in all 985, 325 copies; exclusive of about 41,525 circulated at the charge of the Society from Depositories abroad: making a total of one million, twenty six thousand, eight hundred and fifty copies, already circulated by the British and Foreign Bible Society.

It would afford your Committee pleasure, did not the limits of this statement forbid it, to expatiate on the feelings of joy and gratitude, which have been displayed by an interesting class of your Society's objects, *Foreign Prisoners of War*, on receiving this spiritual boon from the hands of their enemies. The circumstances which have so happily changed the condition of these captives, have afforded your Committee an opportunity, which they have not neglected to improve. Numerous prisoners of war have been supplied with copies of the Scriptures on returning to their native country; and they have manifested the most lively emotions of gratitude and joy. The pleasing effect of a similar kindness to the prisoners of war at Lisbon, will be found detailed in an interesting letter from the Chaplain to the forces, which will appear in the Appendix. Nor have the British prisoners of war in France been forgotten: a considerable supply of Bibles and Testaments was furnished for their use, as noticed in the last Report; and the seasonable gift has been since acknowledged, with due expressions of thankfulness.

It now only remains for your Committee to express the obligations of the Society, for various additions to their funds from the Presbytery of Glasgow, by a continuance of their liberal *Annual* Collection, and from different Congregations and Individuals. Among other works of importance which are now in the course of printing by the Society, your Committee take this opportunity of mentioning the Book of Psalms and the Gospels of St. Matthew and St. John, in the Ethiopic, and the New Testament in the Syriac. The latter is proceeding under the judicious superintendance of the Rev. Dr. Buchanan.

Your Committee cannot close their account of the domestic occurrences, in connexion with the Society, without expressing their sense of the loss which the Institution has sustained in the course of the last year by the decease of the venerable Granville Sharp Esq. In that distinguished Philanthropist, your Committee have to regret the honored individual who presided at the meeting at which the Society was formed, the earliest and largest benefactor to its library, and one of the most regular, diligent, and useful attendants at the meetings for transacting business.

CONCLUSION.

Your Committee having now discharged their duty, by presenting this narrative of facts, have only, in conclusion, to enforce on themselves and the members of the Society, the obligation of unfeigned gratitude to God, and of augmented energy in prosecuting to the greatest possible extent, the sacred object of the Association.

In reflecting upon the progress which the Institution has made during the short period of ten years, in contemplating the estimation which it has attained in the public mind, the strength which it has acquired by Auxiliary Establishments, and the influence which it exercises through the number and rank of its Patrons and Supporters, both at home and abroad; your Committee, devoutly acknowledging the protecting hand of Divine Providence, are compelled to ascribe, both the origin of the Society,

and its extension and success, to Him alone, "who is wonderful in counsel and excellent in working."

The seed from which this fruitful plant has sprung, was sown in a season apparently little favorable to its growth and fertility: but, nourished by the secret influences of Heaven, it has arisen and flourished amidst storms and convulsions; extending its loaded boughs to the ends of the earth, and offering the blessings of shade and refreshment to the weary and afflicted of every nation under Heaven. It is still putting forth fresh shoots in almost every direction, and proclaiming to all who are hungering and thirsting after righteousness, "Fear not"—"For the tree beareth her fruit."

The storms have now ceased to rage, the convulsions are no longer felt; judgment has given way to mercy; and the long night of discord and calamity, in which Europe and the civilized world have been enveloped, appears to be passing into a glorious day of order, and peace, and social concord.

While your Committee rejoice in the prosperity with which God has blessed the British and Foreign Bible Society under circumstances of national perplexity, and individual suffering, they entertain a sanguine hope, that the improvement of those circumstances will augment both the facilities and the resources of the Institution, and enable it to advance more rapidly in the execution of its sacred design, "to make the way of God known upon earth, and his saving health among all nations."

Independent of those calls upon the Society's exertion, which it has hitherto been accustomed to obey, various new and important demands will arise from objects, which will now be brought for the first time within the reach of its benevolent attention. Countries sealed up by war, will now be laid open to receive that boon, of which some, perhaps, of their inhabitants have scarcely heard, and of which the greater part have had but a very defective knowledge, and a very limited enjoyment. Other countries, still more remote, will also present themselves to notice; and challenge the Society, through the means of newly acquired facilities, to make their want of the Holy Scriptures an object of its generous concern. In the mean time, under all the advantages which Peace may be expected to bring, want and suffering, poverty and sickness, will neither so suddenly nor so entirely disappear, as to render the offices of the Society unnecessary among ourselves, and among nations favored only in the next degree to our own. The British and Foreign Bible Society, by the blessing of God, will therefore not be remiss in availing itself of every practicable opportunity for promoting, through the distribution of his Holy Word, the knowledge of his will, and the enlargement of his kingdom.

Of all the countries in Europe which have welcomed the entrance of the Society with cordial and encouraging acceptance, there is none more distinguished than Russia, none which displays a wider scope for advancing the object of the Institution. Comprehending within her limits so many Christian nations, and communicating with a heathen population of indefinite extent, scarcely approachable by any other route, Russia presents at once a field of immense extent for the Society's immediate labors, and opens through her dominions, a highway for our God. The establishment of a Bible Society at St. Petersburg; the organization of cooperating bodies in Moscow, Yaroslaff, Dorpat, Mittau, Reval, and Riga; the activity of the several Committees; the zeal of the Clergy, the Nobles, and the People, and the patronage and liberality of His Majesty the Emperor, together with his paternal solicitude for the moral and religious improvement of his subjects, all concur to justify the importance ascribed to this department of the Society's foreign connexions, and to authorize a well grounded hope that the Institution is designed pre-eminently by Him, "who will have all men to be saved, and to come to the knowledge of the truth;" "to give light to them that sit in darkness, and in the shadow of death: to

guide their feet into the way of peace."

Stimulated by these considerations, and encouraged by the success with which the good pleasure of God has crowned the exertions of the Society, let it pursue the course which he appears to have marked out, and continue the dispensation of the Word of Life "to every nation, and kindred, and tongue, and people." In the prosecution of a work so congenial with the spirit of his own Revelation, the British and Foreign Bible Society may confidently expect the blessing of God. In proportion as it advances to the completion of its object, it will approach that desired and predicted consummation, when a loud voice shall be heard from Heaven, saying: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: FOR THE FORMER THINGS ARE PASSED AWAY.

APPENDIX.

By the accounts contained in the Appendix to the foregoing Report it appears, that in the course of the tenth year of the Institution, the Society had made grants in various parts of the world to the amount of 13030l. 2s. 7d. That the whole amount of Grants since the Society was formed, was 79543l. 15s. 5d. That the total of Bibles and Testaments issued by the Society at home and abroad amounted to ONE MILLION TWENTY SIX THOUSAND EIGHT HUNDRED AND FIFTY. To this number, may be added 122,000, which were then "printed, or printing by Societies on the Continent of Europe, aided by the British and Foreign Bible Society."

That our readers may see how British Christians *love their enemies*, we shall give the amount of grants to our country during the *tenth* year of the Institution, and *second* year of the present *war*.

To Virginia Bible Society	£100
To the Bible Society in Louisiana	100
To the Bible Society at Nassau Hall, New Jersey	50
To the Rhode Island Bible Society	100
Total	£350.

When such love becomes universal, wars will cease to the ends of the earth.

The long Appendix to the Report contains valuable communications from various quarters of the world; some of which we hope to give in future Numbers of the Disciple.

A few extracts will now be given.

Extract of a Letter from the Secretary of St. Petersburg Bible Society.

Jan. 21, 1814.

—"Donations and annual subscriptions flow into the funds of the Society from all classes of the inhabitants; and every where a greater attention to the Bible, and to its doctrine, which bringeth salvation, is become more apparent. The many demands for copies of the Scriptures in all languages, are an evidence, that a disposition towards the things of religion extends itself more and more, and affords a proof of the beneficial influence of Bible Societies.

"In the second meeting of our Committee it was resolved, that the object of the St. Petersburg Bible Society should be, to provide every family, and if possible every individual, in the Russian Empire with a Bible, that invaluable gift of Heaven. This praiseworthy resolution could not however be immediately carried into execution; and although the Committee wished to supply those with the Scriptures, in preference to all others, who, through the invasion of the enemy, had lost their all, and who consequently stood most in need of the Divine Word to support their minds, yet they were only able to supply in

part those patriotic sufferers with this fountain of all comfort. With what earnestness the scriptures are desired by the poorest classes of the inhabitants, we have had the most moving evidence, in that individuals, sunk in poverty, who had been plundered of their all by the enemy, have sent us in their last mite to obtain a Bible; therefore, such we have supplied gratis.

"The attention of the Committee has also been turned to the situation of the prisoners of war, whom Providence had placed in our hands; and in obedience to the precepts of the Holy Scriptures, to reward evil with good, they had resolved to furnish them with copies of the Scriptures in different languages. The very great number of Bibles and New Testaments voted by the British and Foreign Bible Society for this purpose, was therefore to us a most welcome present; and we immediately adopted the necessary measures for having them conveyed to those unfortunate men. After having obtained the requisite information concerning the places of their imprisonment, and their number in each district, a sufficient proportion of Bibles and Testaments were sent to the different governments and Bible Societies, which were received with great thankfulness. The like favorable reception has been given to copies of the Scriptures in the prisons of this city, in which a considerable number of copies have been distributed.

"In order to meet the multiplied wants of the numerous different people united under the Russian sceptre, our Society has entered into several engagements; the execution of some of which is only commencing, and others are pretty far advanced.

"As to what concerns the funds of the Society, it is with pleasure I state, that through the liberality of our Gracious Monarch, and the subscriptions which are daily coming in from all ranks, they already amount to more than 100,000 rubles. The donations for the first year amounted to 59,497 rubles, and the yearly subscriptions to 16,791 rubles, besides the donation and subscription of the Emperor. In addition to this, copies of the Scriptures have been sold to the amount of about 5000 rubles.

"From the above mentioned very propitious circumstances, it evidently appears that the hand of Divine Providence has visibly directed the whole, during the distresses of war; and, while Europe, from the one extremity even to the other, was shaken, and dyed with streams of blood, a society has arisen for the consolation of suffering humanity, which has for its object, by a more general diffusion of the Divine Word, to compose the minds of the sufferers, and to act as an antidote against that spirit of infidelity, which in our times has been daily increasing."

The agreeable letter from which these extracts were taken was signed by ALEXANDER TOURGENOFF.

From Dr. Amon, first Chaplain to the Court of Saxony.

March 12, 1814.

"YOU have rendered an important service to Germany in general, and to Saxony in particular, by directing the attention of the British and Foreign Bible Society to the decline of the religious spirit in Germany, and by procuring for us those valuable presents of Bibles; a considerable number of which I have distributed. I clearly perceive from this, the just and comprehensive view which that noble Society had taken of the miseries and desolations of our times; you fix your eye on the primary cause of all our misfortunes, and point out to us the heavenly power of that Divine Revelation, which alone can support, comfort, cheer and bless us. May the blessing of God rest upon you and all our English friends! With true British generosity, they have also hastened to the relief of our temporal necessities, for which they will receive the most cordial thanks from all quarters: But still I must acknowledge the design and aim of your spiritual gift, to be the higher and superior one."

From His Excellency Baron Rosenblad, Minister of state for the Home Department, to the Rev. Dr. Brunmark.

Stockholm, Oct. 18, 1813.

"My dear Dr., I have received much

pleasure in the perusal of your letter of the eleventh instant, and can assure you that your important arguments had their full weight in my resolve, to accept of the Presidentship of the Evangelical Society. Your enlightened zeal for the gospel of Christ, and the most satisfactory exposition you have afforded me of the Constitution, activity and excellences of the British and Foreign Bible Society, convinced me that by the help of our common Lord I might also become in my measure helpful to our Zion. In point of fact I viewed the call made on me, as the finger of God, and felt apprehensive lest a refusal might carry with it a reproof to my conscience of some thing like shyness "in confessing Him before men."

"I cannot describe to you my admiration of the British and Foreign Bible Society. Their enlightened zeal, their labors, their progress, and their success, are so far beyond common occurrences, that I should have thought the hand of God must have been visible to all that did not wilfully shut their eyes upon them. We must follow their footsteps in our humble measure.

"My dear Doctor, your zeal for the glory of God, and the good of your native land, has made you a welcome visitor to us. Your reward will not linger, either from your Lord or your country, when you have finished your service to both, and wish, after your labors are over, to sit down in quiet in your native land.

"I remain, &c.

ROSENBLAD."

APOLOGY.

If any apology be needful for publishing so long a Report in this Number, to the exclusion of other articles, we may say, that the Report has been long desired by many christians in this country, and we had no evidence that any copy had arrived, except the one in our possession. That we might give all the important facts in this Number, we have abridged the Report by the omission of a few short paragraphs, some sentences, and parts of sentences, which would have been uninteresting to readers in this country. Except such omissions, no designed alteration has been made in copying the Report. But for the convenience of the reader, we divided it into distinct portions, by inserting the names, "*Russian Empire,*" "*India,*" *&c.*

Ordinations.

In Mendon, Rev. Simeon Dogget; Sermon by the Rev. Mr. Pipon of Taunton.

In Bristol R. I. Rev. Walter Cranston: Sermon by the Rev. Bishop Griswold.

In East-Sudbury, Jan. 25, Rev. John B. Wight. The Dedication of the meeting house was connected with the ordination. Dedicatory address by Rev. Mr. Packard of Marlborough; Dedicatory prayer by Rev. Dr. Stearns of Lincoln; Prayer introductory to the ordination by Rev. Mr. Foster of Brighton; Sermon by Professor M'Kean of Harvard University; Ordaining prayer by Rev. Mr. Kellog of Framingham; Charge by Rev. Mr. Wight of Bristol, R. I. Right Hand by Rev. Mr. Hilliard of Sudbury; Concluding prayer by Rev. Mr Wright of Medway.

Obituary.

Died, in Fayetteville, N. C. Rev. Henry Whitlock, late Recter of Trinity Church, New Haven.

In New York, Matthew Franklin, a distinguished minister of the Society of Friends.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Lemuel Capen, Cambridge.
Mr. John E Abbot, Boston.
Mr. David Reed, Cambridge.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, Cambridge.
Mr. Nath'l. L. Frothingham, do.
Mr. Samuel Gilman, Boston.
Mr. Thomas Prentiss, Cambridge.

THE

CHRISTIAN DISCIPLE.

No. 3. MARCH. 1815. Vol. III.

NARRATIVE OF MR. JOHN HOBBS.

[The following affecting narrative of the sufferings of Mr. John Hobbs, who died at Weston on the 15th of December, 1802, aged 32, is compiled from an obituary notice, published soon after the event by the Rev. Dr. Kendal, and from a more detailed account in the Sermon, preached the Lord's day after his decease.]

The circumstances of the life and death of Mr. Hobbs, it is believed, will be interesting to the publie, as they were affecting to all who witnessed them.

When a lad he was amiable, promising, and active. At about fourteen years of age, he was most painfully afflicted with a fever sore, the anguish of which was so great, as for awhile to deprive him of reason. The complaint at first was supposed to be the rheumatism, and remedies for that disorder were applied. The disease spread till the whole system became affected. The bone in the left thigh, and in the right arm above the elbow, became carious. The tendons in the thigh and leg were contracted, the knee stiff, and that limb considerbly withered. His left wrist suffered in a similar manner, though not to an equal degree. In this situation he was attacked by the real rheumatism, which dislocated both hips and the right elbow.

Thus crippled, and for the most part of the time in extreme pain, he would apply himself to some profitable business, which he could perform with his hands, for he could not bear to think of being an inactive, useless being, or wholly dependent upon others. Even when we should suppose that he was totally unable to attend to any thing but his own pain, and that he needed the constant assistance of a friend, he would diligently employ himself in knitting, sewing, binding boots and shoes, and braiding whips; each of which he was soon able to perform with surprising dexterity and neatness. His attention to these, and the conversation of friends, in which he would join with remarkable cheerfulness, served to beguile the hours of wearisome confinement and unmitigated suffering.

At about 21 years of age, his head became affected, and his hearing impaired for several days, till rising one morning he

found that he had totally lost it. This afflicted and unmanned him more than all his pains, which had rarely extorted a sigh or a groan. That he should be denied the alleviation which conversation afforded, was a thought that for a day or two melted him into tears. But he soon recovered the usual tone of his mind; observing that it was the will of heaven that he should no more enjoy his hearing, and that it did not become him to discover such weakness and impatience.

He soon learnt to understand any speech addressed to him by the moving of the speaker's lips; and so expert was he in conjecturing what was said, that his loss of hearing was hardly suspected by those that spoke to him.

For fourteen years he was unable to move from his chair to his couch without assistance; and nearly half that time was wholly confined to his bed, or exercised with racking pain.—For the last three years of his life, however, he enjoyed more ease and health, and was even able by the help of crutches to walk; and, to the astonishment of all who saw him, would drill rocks with almost the vigour of a well man. By his ingenuity and industry, he had with the labor of his own hands accumulated about a thousand dollars. As his sufferings interested all the tender feelings of his acquaintance, his patience, fortitude, cheerfulness, and amiable disposition commanded their admiration and affection. Few men appear more contented and happy than he did for several years; and none can endure what he did with greater fortitude. Seldom was he known to utter a groan or complaining word. When asked, he would give an impressive account of what he endured, but in such a manner, and with such a sweet expression of countenance, as almost to constrain one to believe that he had suffered nothing.

In better health than usual, and with better accommodations, he began to indulge the hope that he might enjoy some comfort and satisfaction in life; but death soon closed the scene.

On the seventh of November, [1802] a dog belonging to the family discovered symptoms of madness by snapping at flies, and at a brother's children, and by other unusual motions and actions. Apprehending that the children were in danger, and having greater command over the dog than any one else, Mr. Hobbs called him to himself, and as much as he could kept him under his own legs. The animal showed no ill temper to him, or disposition to bite him, but with apparent good nature licked his master's hand. If a child or a fly approached him he would snap at it with fury. At length a fly lighting on the hand of Mr. Hobbs, the dog snapped at it, and in catching it wounded the hand in a very small degree with the fore teeth. The scratch was followed by a slight inflammation and scab, but soon entirely healed. Some alarm was excited, but several circumstances conspired to quiet the apprehensions of himself and family; of course nothing was done to counteract the poison and prevent the fatal

effects. On the tenth of December he began to feel some complaints which he thought indicated an attack of his old disorder. These complaints continued, increasing moderately through the eleventh, twelfth, and to the middle of the thirteenth, when on taking a cup of drink and raising it to his lips, not in the least suspecting that he was unable to taste it, he was instantly thrown into a violent spasm. Still he repeated the trial to put the cup to his lips, but each succeeding attempt produced a more violent effect. In a few minutes he could not endure to have the cup in the room. The sight or even thought of the smallest quantity of liquid, or of a vessel that might contain it, would severely affect and agitate him, though exercised with distressing and increasing thirst. A spoonful of water he said appeared to him like an ocean that would instantly drown him, and filled him with the greatest imaginable terror, though death itself had no terrors in his view. Perfectly rational and even pleasant and communicative, when not affected by his spasms, he well understood his situation, and freely conversed upon it, giving a minute account of the behavior of the dog, of the wound he received, and of his own feelings. He said that he felt a strong propensity to bite, and expressed a concern lest he should involuntarily communicate the deadly poison to some of his attendants. At times recollecting the cup that was handed him, or the thought, but more particularly the sight of any thing liquid, filled him with the greatest agitation. His very looks seemed emphatically to express the language of the text, [Job xxi. 5, 6.] "Mark me, and be astonished, and lay your hand upon your mouth. Even when I remember I am afraid, and trembling taketh hold on my flesh."—When there was no apparent agitation, we learnt—not from sighs and groans, (for no such thing was observed,) but from his answers to questions—that his distress was extreme, and such as he had never experienced in all his former sufferings. He was fully apprized of the speedy approach of death, and said, "I shall soon be gone to a better world, and I long for the happy hour." Upon being questioned in writing,* whether he had never been ready to think that God had dealt hardly with him? he turned, and with marks of surprize at the inquiry replied, "never, never;" and with a composed and solemn air, said, "God's will be done!" He alone appeared unconcerned about the event before him. While many surrounding friends, neighbours, and even strangers, looked upon him with emotion, he was calm, and requested them to suppress their grief.

He wished that all who had an inclination might be admitted to see him, and paid attention to all that entered the room. In the morning of the day of his death, the scene was affecting beyond the powers of description. The room was crowded with company. To all, to whom he conveniently could, he extended his

* It will be recollected that he was too deaf to *hear* any question.

hand, and bid an affectionate farewell. He noticed if a child entered the room, called it to him, and after advising it to behave well, bid it adieu!—He retained his reason to the last; and his fortitude, resignation and hope, in connexion with the peculiar circumstances and sufferings of his life, rendered him one of the most interesting and affecting spectacles ever beheld.

Remedies were administered, with little hope, and as little success. His strength rapidly decreased, and the disorder as rapidly progressed, till, in about fifty two hours from the commencement of the hydrophobia, he resigned himself into the arms of death.

Thus lived and thus died a young man, whose peculiar sufferings excited much sympathy, and whose behavior under them is most admirably instructive.

NARRATIVE OF THE PROCEEDINGS OF A CHURCH.

At the formation of a church at ——— a Confession of Faith, drawn up by the council, convened on the occasion, was left as a test of orthodoxy, for those who should apply for admission. For about twenty years it was retained, and those who were admitted gave a public assent to their belief of all the articles it contained. At length one of the most respectable members informed the pastor, that he scrupled the propriety of making that assent a term of admission, and wished to communicate his views, on the subject, to the brethren.—The church was therefore convened, and the doubting member observed—That the confession of faith, the professed belief of which they had made a condition of admission, contained articles, which no body could comprehend, and articles which had divided the christian church from the days of the apostles; respecting which the greatest and best of Christ's followers had entertained different sentiments—that few who were convinced of the truth of christianity, and thought it their duty to make the christian profession, had attended to them, or possessed means of information which enabled them to judge of them—that they could only assent to them as true, because somebody told them they were true—that the confession, and the manner in which the assent to its truth was required, carried in it the solemnity of an oath—that to require people to swear that they believed, what they did not understand, in order to their becoming members of the church, appeared to him to be unreasonable and wrong. He therefore moved, That the confession should be corrected—that what was intricate, or matter of dispute, should be struck out; or that an appeal to God, angels, and men, that it was believed, should not be required of those, who offered to make the christian profession.

It was objected—That the confession contained only the or-

thodox scheme of christianity—that to strike out the articles objected to, would open the door to the unsound in the faith—that the church was commanded to reject heretics; and that those who did not believe all that was contained in the confession of faith, must be considered heretics—that weak christians might be convinced of the truth, though they could not comprehend it—might believe it, because told that it was the truth, by those more knowing than themselves—that people believed things foreign to religion on this ground, and might believe those of religion on the same ground.—

It was urged, in answer, by the first mover of the matter, That all the absurdities of Popery might be believed, and probably were believed by many, on such evidence as this—That the evidences of the truth of christianity lay, many of them, open to weak minds—that the weak might be convinced of its truth, and consider it their duty to profess that belief, and attend gospel ordinances in obedience to the divine orders, who could not truly say that they were convinced of the truth of all contained in the confession; and that to exclude such, and prevent them from doing what they thought to be their duty, because they doubted respecting matters of which they had no knowledge, was unchristian—that christians were ordered to receive the weak with the strong, and had no right to exclude them.

The pastor, observing the different sentiments of the church, and that some grew warm, began to be apprehensive of divisions. To prevent them he observed—that they all believed the scriptures—all believed the gospel, and acknowledged Christ to be the Son of God, and only Savior of sinful men—that they all agreed, that faith, repentance, and sincere obedience, were essential to the christian, and that consecration to the service of God was a part of the christian character—that they only differed in their construction of certain texts which *were hard to be understood*, and had been differently understood by good people ever since Christ had a church in the world—He moved therefore, that each one should be allowed to construe such scriptures for himself, and that they should *agree to differ* in their constructions of them, while in this dark world—that while they severally acted conscientiously themselves, they should allow their brethren the same liberty of construing the scriptures, which they used themselves, and should receive all those as brethren, who professed to believe, and appeared to obey the gospel, and walk with them as brethren in the Lord—He observed, that *the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned*—that there may be all these without entire unity of sentiment, and that it is *the end of the commandment* to produce them—that the christian may act sincerely before God, who doth not *understand all mysteries;* yea, who even entertains many mistakes—that none are infallible—that none are probably free from errors and mistakes,

He concluded with proposing to them to take the *Bible for their confession of faith*—that those who should offer to make the christian profession, should only be required to declare, *that they believed the Old and New Testament to be the word of God, and the only perfect rule of faith and practice*—and that they should receive all as brethren, who appeared to live, as believing the sacred oracles.

As this scheme left each one *to judge for himself what is right*, in principle, and secured to each one the peaceable enjoyment of gospel privileges, it met their approbation, and with only one dissentient, was adopted by the church; which, from that period, hath walked harmoniously together, without being disturbed by controversies, by which many other churches have been divided, and the Redeemer wounded in the house of his friends.

Query—Was not the primitive christian church built on the same foundation? Was more required of those who composed it, than is required by the church above described? If not, would not genuine christianity be promoted by a return to apostolic practice? Attempts to improve on divine rules and regulations may be well intended, but are *not according to knowledge*, and never succeed in practice—We may offend *by adding to*, no less than *by taking from, the pattern shown in the mount*—all required of us may be found wrapt up in one short command, *obey my voice—Let us remember whence we have fallen, and repent.*

AN AFFECTIONATE ADDRESS TO CHRISTIANS ON THE RIGHTS OF CONSCIENCE.

For the Christian Disciple.

Christian Brethren,

If I ask any one of you what he considers as his dearest rights and privileges; will not this be the answer, *My rights of conscience*, with the Bible in my hands, and liberty to judge for myself concerning all the great things relating to faith, duty and salvation; *these* are the rights and privileges for which, above all others, I would give thanks to God? And where is the christian who supposes that others may righteously treat his honest opinions as a trespass against them, or that they may justly censure or exclude him from their fellowship, or subject him to any loss of privileges merely because, in some things, he sincerely thinks as they do not? Can we then, my brethren, be truly thankful to God, that we live in a land of liberty and a land of Bibles, and yet feel unwilling that others should equally enjoy the same rights and privileges? While we would not, for any price, part with our own liberty of conscience, can we with christian feelings wish, in any way, to abridge the liberty of others? While we should deem it wrong for any

human authority to require of us an assent to such articles as we do not find in the Bible, can we with any propriety require others to consent to such as to them appear unscriptural? Can we make an assent to *such articles* a criterion of communion with us, while we should count it very hard to be deprived of communion with others, on account of any opinions we sincerely entertain? should not a heretic be rejected from our communion? Yes—but no man is a heretic in the scripture sense, while he makes the Bible the rule of his faith, looking for salvation by the grace of God through the mediation of his Son, and walking in the spirit of christian love and unity. Differences in opinion among christians give opportunity for the trial of their love. By receiving one another, as Christ has received them, and endeavoring to keep the unity of the spirit in the bond of peace, they give evidence that they "love in deed and in truth."

But should we not manifest our love to God and to one another, by contending earnestly for the faith once delivered to the saints? We answer, yes.—Without prejudice, bitterness, or reviling, with the spirit of meekness, humility, and kindness, we should "contend earnestly for the faith once delivered to the saints;" and *for this only*. What then is this faith? Certainly it is *that*, and *only that*, which is plainly written in the scriptures of truth. Every article of faith, for which we should contend earnestly, was written by holy men of God, as they were moved by the Holy Spirit. In the words of inspiration, every essential article of faith may now be expressed. It is written, "Every word of God is pure;" and again, "Add thou not to his words, lest he reprove thee, and thou be found a liar." Happy it would have been for the christian church, had this caution always been duly regarded. So long as this was the case, christians knew in a great degree "how good and how pleasant it is for brethren to dwell together in unity." For two or three centuries after our Lord appeared in the flesh, his disciples and followers adhered to the precious words of revelation; or if they adopted a symbol of faith, it was only the simple form, called "the apostles' creed." But, "as the serpent beguiled Eve through his subtilty," so after a while christians had their "minds corrupted from the simplicity which is in Christ." Opinions expressed in the "words of man's wisdom" were adopted as articles of faith, instead of the language of inspiration. This occasioned lamentable contentions, revilings, persecutions, and bloodshed. Altar was set up against altar. One council after another was called, almost every one producing some new article of faith, or new form of expression, and denouncing the most dreadful anathemas against all who could not "frame to pronounce" each party "shibboleth." Thus departed the glory of Zion; and thus was brought on the long and dismal night of popish darkness, the end of which is not fully come. Nor may we expect the christian church will

recover its primitive beauty, until there shall be a general consent to leave behind the inventions of men, and to contend only for the things stated in the Bible.

To the pious and benevolent heart, it is a most animating consideration, that there is at the present day a very extensive union of different sects in liberal exertions to put the Bible, without comment or addition, into the hands of destitute millions. But to be consistent, should not all these different sects lay aside all their articles of faith, all their forms of covenanting, which are not expressed in scripture language. For if the Bible, without any such articles or forms, be sufficient for the most ignorant of mankind, why not for all the churches of our common Lord? What can appear of better tendency to promote the interest of Zion, than a general consent of the various sects, to lay aside such articles and forms of human device, as have been and continue to be the occasion of contentions and separations? That christians may appear to be *one*, such a reformation seems obviously requisite. And why will not all the brethren of some influential churches set an example without delay; which, if followed by all other churches, would put an end to all the contention about words and forms which are not in the Bible?

Do we not all profess to allow that the Bible is a *sufficient* rule of faith and practice? Why then should any contradict this profession, by contending for articles of faith which are not in the Bible; and which never were, and never can be expressed in scripture language. If we do verily believe that the scriptures are a *sufficient* rule of faith and practice, let us act consistently, and treat them as such, without attempting to mend the rule which God has given, by our own inventions, or the inventions of those who lived before us? What possible injury can result to religion, by making a *sufficient* rule our *only* rule of faith, and by expressing all the articles, which we deem essential, in the language of inspiration?

Will not then every reader, with all his heart and all his influence, unite in an attempt to effect the reformation proposed? Is it not evidently a work which must be approved in heaven? And which will more and more prevail, until all the separating walls, which divide the friends of Jesus, shall be broken down, and his family shall appear to be one, as he and the Father are one—that the world may know that he came from God to be the Savior of men. S. R.

ON THE IMPORTANCE OF CHRISTIAN EDUCATION. SECT. III.

Among the consequences of the apostacy of Adam, one of the most deplorable is this—that his posterity are disposed to excuse their own depravity and guilt, by casting the blame on him; and to

neglect the means which God has appointed for their own recovery and the salvation of their children. If we regard the scriptures as the word of God, we must admit that infinite mercy has opened a way of salvation for us and for our children, and appointed means adapted to that end.

Now let it be supposed that a number of families, parents and children, have been brought into a state of great danger, by the misconduct of another person. While in this perilous condition, God reveals to them a way of escape, and directs to the proper means. But instead of obeying the divine directions, the parents spend their time in contending about the consequences of that misconduct by which they are all exposed to death; and thus neglect the means of deliverance till their condition becomes hopeless. What would you say of the folly of such conduct!

When we closed the last section, we intended to proceed in this, to show by historical facts, the power of education in forming the several ingredients of human character. But on reflection it appeared suitable, that we should first give farther proofs from the scriptures of this point—*That a virtuous education* IS ORDAINED *of God, as the ordinary means of saving our children from sin and misery, vice and ruin.* If we can prove that such is the *decree* or *appointment* of God, it is hoped that every objection to the doctrine we mean to establish, will be laid aside, as improper and impious.

We shall not pretend to bring forward all the evidences of the truth to be supported, which the scriptures contain; but only a few striking passages.

The memorable words of God relating to Abraham, show in what light he views this subject—"For I know him, *that he will command his children and household after him;* and *that they will fear the Lord, to do justice and judgment;* that the Lord may bring upon Abraham that which he hath spoken of him." Gen. xviii. 18.

Here the effect of Abraham's fidelity, in training up his children in the way they should go, is expressed in these words: and "they will keep the way of the Lord to do justice and judgment." Of course they would become entitled to the promised blessings.

Those who have written on the provisions of the Abrahamic covenant, and the entail of its blessings, have very properly supposed the fidelity of the parent to be the condition of favor to the children, and the means of transmitting virtue and happiness.

As a means of exciting religious affections and the spirit of obedience. the parents in Israel were required to rehearse to their children God's wonderful dealings, to explain the origin and design of the divine institutions, and the memorials of extraordinary events. In regard to the redemption from Egypt, every parent in Israel received this injunction—"That thou mayest tell in the ears of thy son, and thy son's son, what things I have

wrought in Egypt, and my signs and my wonders, that ye may know that I am the Lord." Exod. x. 2. The people were commanded to commemorate annually the event of their deliverance, by eating unleavened bread seven days. Thus said God to the parent, "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me, when I came out of Egypt. And it shall be a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth." Exod. xiii, 8, 9.

Thus parents were required to impress on the minds of their children, the design of divine institutions, and their obligations to serve the Lord.

In a similar manner they were required to teach their children the moral precepts delivered at Sinai: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but thou shalt teach them to thy sons and thy sons' sons." Deut. iv. 9. "And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently to thy children; and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6, 7. "When all Israel is come to appear before the Lord thy God, thou shalt read the law before all Israel in their hearing. Gather the people together, your men, women, and children, that they may hear, and *that they may learn and fear the Lord your God.*" Deut. xxxi. 11, 13. "He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generation to come might know, the children who should be born should arise and declare them to their children, *that they might set their hope in God*, and not forget the works of God, but *keep his commandments.*" Ps. lxxviii. 5—7.

Thus evident it is, that God *ordained* a virtuous education as the ordinary means of producing virtuous characters. That such means are wisely adapted to their end, may further appear from what is said of the *word*, the *law*, and the *gospel*, and the happy effects ascribed to them.

"The *law* of the Lord is perfect, *converting the soul;* the *testimony* of the Lord is sure, *making wise the simple;* the *statutes* of the Lord are right, *rejoicing the heart;* the *commandment* of the Lord is pure, *enlightening the eyes.*" Ps. xix. 7, 8. "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. cxix. 9. "I will never forget thy precepts, for with them thou hast *quickened me.*" *v.* 93. "Through thy precepts I get understanding; *therefore I hate every false way.*" *v.* 104. "Thy word is a lamp to my feet, and a light unto my path." *v* 105.

In the New Testament great things are also ascribed to the *gospel.* "These things are writ-

ten, *that ye might believe*, that Jesus is the Christ, the Son of God, and *that believing ye might have life through his name.*" John xx. 31. "The *words* which I speak, they are *spirit* and they are *life.*" John vi. 63. "I am not ashamed of the *gospel* of Christ, *for it is the power of God* to every one that believeth." Rom. i. 16. "So then, faith cometh by hearing, and hearing by the word of God." Rom. x. 17. But "how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" *v.* 14. "The *sword of the spirit*, which is the *word* of God." Eph. vi. 17. "The word of God, which *effectually worketh* in them that believe" 1 Thes. xi. 13. "From a child thou hast known the *scriptures*, which are *able to make thee wise unto salvation.*" 2 Tim. iii. 17. "Of his own will begat he us *by the word of truth.*" James, i. 18. "Receive with meekness the ingrafted word, which is *able to save your souls.*" James, i. 21. "*Being born again*, not of corruptible seed, but of incorruptible, *by the word of God.*" 1 Peter i. 23. "As new born babes, desire the sincere *milk of the word*, that ye may *grow thereby.*"

From a candid examination of the several passages which have been quoted it will appear, that the truths and precepts of God's word are as really adapted to the diseases of the human heart and mind, as any medicine is to the diseases of the body. If our children are *ignorant*, the word of God is adapted to make them *wise* unto salvation; if they are in the *dark*, the word is a *lamp* and a *light* to guide them; if they are *dead in sin*, the gospel is the *word of life to quicken them;* it is the means of regeneration and conversion, and *able to save their souls;* and this too in the same sense that medicine has power to relieve bodily pain and save from death. In every case, the spirit, the power, and the blessing of God are needful. But this affords no objection to the use and efficacy of the means of his appointment in one case, any more than in another.

These divine institutions must be instilled into the minds of our children, if we wish the saving effect. For this reason God has appointed that his word should be preached or dispensed by public teachers, and by parents to their children. It should be the aim of every teacher and every parent, to make children feel the value of divine instruction, by dispensing the word to them, *as the word of life;* in a manner calculated at once to excite attention and interest the heart.

To suppose that God has appointed means which are not adapted to their end, is implicitly to impeach either his knowledge or his goodness. If bringing up children in the nurture and admonition of the Lord, be not adapted to render them virtuous, and wise unto salvation, why was the duty enjoined, and such encouragement given? If the means have *any* tendency to that end, they may have a *powerful* tendency, when properly applied: and the more wise and faithful the parent is in applying the means, the greater is the prospect that his child will be

virtuous, religious, and happy. But as the efficacy of all means depends on the power and the grace of God, to him the parent should daily look by humble and fervent prayer, for the aids of the divine Spirit; and with faith in the promises and encouragements which he has given in his word.

Should any be disposed to object to the account which has now been given of the importance of christian education, and its tendency to produce virtuous characters; let them consider whether their objections are not against the word, the wisdom, and the goodness of God; and also against the general course of divine providence.

As deplorable as the defects of education now are, it is believed that no intelligent and reflecting person will deny, that there is tenfold more probability that a child will be truly virtuous who is favored with a virtuous education, than that this will be the case with one who is brought up under the influence of parents, sunk into vice and irreligion, who treat with neglect both their own souls and the souls of their offspring. How blessed then must be the consequences, when the defects of education shall be removed, and the importance of training up children in the paths of virtue, shall be clearly understood and duly felt!

The view we have already taken of the subject may account for some facts, and correct some mistakes. In almost every society there are persons whose external walk evinces a sincere regard to virtue and religion; and yet they neglect to join the church. Why this neglect? They are not conscious of any remarkable change in their views and feelings in regard to the things of religion from their childhood up till now. They cannot remember when it was not with them as it now is, in respect to esteem for those things which are excellent. So far as they can remember, they always had the fear of God before their eyes, and a veneration for his word, his religion, and his friends, and an habitual hatred to vice. They are however conscious of many imperfections, and for these they daily mourn. Now, on careful inquiry, it will probably be found, that nine out of ten of these amiable characters, who thus live in the dark, were the children of pious parents; who took care to sow in their hearts, from their very infancy, the "incorruptible seed—the word of God," by which the apostle teaches us, people are "born again." This seed took root probably in the hearts of these persons, at a period too early for their present recollection; but it has had a governing influence in their hearts and their lives. Thus God blessed the means of his own appointment, and made them effectual to the formation of virtuous dispositions, habits, and characters.

Had the effects of religious education been duly understood, many of this class of persons might for years have enjoyed, in a much higher degree, the benefits of divine ordinances, the comforts of religion, and peace in believing. Not only so, many of them might have been ornaments, and some of them pillars, in the church of God.

Some perhaps will object, that in persons of this amiable character, we generally find some defects and inconsistencies. In answer, we ask, Where is the class of men, in whom no defects and inconsistencies can be found? Are there not as great defects and inconsistencies to be found even in the objectors? Besides may not many of these defects of character be accounted for, on the ground of the incorrect views which have prevailed, in regard to the influence of pious education?—from its not having been duly understood that this is the way which God has *ordained* for raising up children to Abraham, and disciples of the Lord Jesus?

ALL IS VANITY AND VEXATION OF SPIRIT.

(*Concluded from p.* 48.)

HAVING considered the uncertainty of early hopes, and the precarious nature of present enjoyments, we may now attend to the uncertainty of life itself.

It is painful to many to think that life has any boundary, and that it cannot be lengthened out forever in this unsatisfactory world. Nothing will more effectually cure us of our wishes for long life, than habitually to consider how uncertain is every hour of its continuance. Instead of wishing it might last longer, we should rather be swallowed up with wonder and gratitude that it has lasted so long. What numbers have we followed to the grave? What were their ages, their circumstances, and their hopes? How large a portion of the intelligence that is daily poured in upon us consists in narratives of deaths? And deaths too of those who have not reached the common term of life. Not of those who have quietly died in their beds; not of those who have sunk into the grave by unperceived decay; but deaths sudden, violent, and unexpected, every one of which invites us to look upon ourselves and ask, why was he taken and I left?—O God, have mercy on the generation of men, for they are passing away.

It may be said, that the picture which has been given of human life, as full of uncertainty and vicissitude, is too gloomy and discouraging. It is true we have viewed the dark side, but it is not the less real; and it may be of use occasionally to contemplate it, that our attachment to the world may be weakened before it is rudely broken by the hand of death. But why is all this uncertainty permitted under the government of a benevolent and unchangeable God? The only light in which the present state of things can be rationally considered, is that of a state of probation. It is wisely adapted to the discipline, the trial, and consequently to the improvement of moral beings. This world is not a place of rewards. This is evident from the afflictions which fall on the most worthy of our race. It is not a state of

punishment; for many here enjoy much more than they deserve. The only supposition that remains is, that it is a state of probation; that it is introductory to something future, where the apparent inequalities of God's moral government shall be rectified; and those who are now probationers will be judged, their characters will be determined, their progress ascertained, and their condition assigned either of punishment or reward. This view of society is bright and satisfactory. If you still ask, Why is so much uncertainty permitted? I may in return ask, Why not more? If you say, less would have answered the purpose of God! I ask, how much less? And why may not beings, placed in a condition less probationary or less favorable than ours, with equal reason ask, Why were we not created more perfect, more secure, and more exalted?

But can we live here as though this were our abiding place? Have we found here enough to satisfy the desires of souls immortal like our own? O no! The mercies and perplexities, the disappointments and doubts and vicissitudes of this life, are not *all* that belongs to the existence which God has given us. If we go to the gospel of his Son, man there appears another creature. He is not deserted by heaven; he is not forgotten of that God, who gave his own Son to die, that we might live. There we find ourselves spiritual, etherial, immortal. Weep therefore, as though you wept not, and rejoice as though you rejoiced not; for though the fashion of this world is passing away, there is a building of God, a house not made with hands, eternal in the heavens. B.

Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews in the time of our Savior.

40.

Luke v. 12—14. "When he was in a certain city, *a man full of leprosy*, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, 'I will, be thou clean.' And immediately the leprosy departed from him. And he charged him to tell no man; 'but go, *shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.*' "

Maundrel says that the leprosy of the east, differs much from that which has existed in Europe; that it defiles the whole surface of the body, deforms the joints, and is most loathsome to the sight; and that it may be pronounced the utmost corruption of the human frame on this side of the grave.

Of the very wretched condition of lepers, we have a striking picture, in the account of the "four leprous men, who were at, or near the gate of Samaria, when the city was besieged by

Benhadad, king of Syria. They said one to another, why sit we here until we die? If we say, we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians. If they save us alive, we shall live; and if they kill us, we shall but die." (2 Kings, vii. 3, 4.)

Leprosy, it is supposed, was a disease at first peculiar to the Egyptians; and from them, that it spread into Syria. But the leprosy, of which we have so minute an account in the 13th of Leviticus, was believed by the Rabbins to be, not so much a common disease, or a legal pollution, as a divine infliction, for the punishment of some enormous sin. Moses prescribed no natural remedy for it; but required only, that the diseased person should show himself to the priest. If the priest thought the disease to be a real leprosy, capable of being communicated, he separated the leper from the company of mankind. When a person was declared to be leprous, he was obliged to rend his clothes, as an expression of mourning, and that he might be more easily distinguished from others. His head was likewise to be bare, and his lips were to be covered, either with his hand, or with the skirt of his garment thrown over his head, after the manner of mourners; and proclaiming his own misery, to cry aloud, *unclean! unclean!* These also were warnings to others, not to come near to him. In this melancholy condition, the unhappy person was shut without the camp; and afterwards excluded from the cities; that none might converse with him, but such as were leprous like himself. So strictly was this law observed, that Azariah, king of Judah, being smitten with this disease, dwelt in a separate house, apart by himself, to the day of his death. (2 Kings xv. 5.)

But if lepers were excluded from cities, how is it, that when our Lord was *in a certain city*, a man *full of leprosy* came to him to be healed? I do not know that any cavilling infidel has noticed this apparent inconsistency of the narrative of the evangelist, with the well known custom of the Jews, of refusing to lepers admittance into any of their cities. But it is one of the most striking of the apparent inconsistencies in the gospels, with known and established facts and customs at the time. It was however, a peculiarity of this disease, that when it became extended *over the whole frame*, the leper was pronounced clean; (Lev. xiii. 12, 13.) for the danger of contagion seems then to have passed. Gehazi, the servant of Elijah, was punished with a leprosy for life; (2 Kings, v. 27.) but it appears that notwithstanding this, he was considered clean, and continued to reside with his master. (2 Kings viii. 5.)

Having cleansed, or rather healed the leper, our Lord charged him to tell no man, and sent him to the priest, the appointed judge of the cure. "Shew thyself to the priest, and offer for thy cleansing, according as Mo-

ses commanded, *for a testimony unto them.*" That is, 'tell no man that it was I who healed thee, till thou hast offered thy gift to the priest; and he by receiving it, has acknowledged thy cure.' This seems to be the meaning of the expression, "offer the gift which Moses commanded, *for a testimony unto them.*" In all other places where this phrase occurs, it imports, a testimony to the truth of our Lord's mission, or of his doctrine; and therefore probably signifies here, that by pronouncing the man to be healed, the priests may have *a testimony*, that Jesus is the Christ.

It was however an additional reason for requiring this leper to tell no man by whom he had been cured, till he had shewn himself to the priest, that this miracle was performed in Galilee; (comp. Mark. i. 39.) and the priests who were to determine whether the man was actually healed were at Jerusalem. Our Lord therefore commanded the healed leper to hasten to the priests, before the fame of his cure should reach them; that they might pronounce him to be restored, before their envy and jealousy of himself should be excited. Thus by the acknowledgment that the man was healed, the miracle would become a testimony, or evidence to them, that he who had performed it, was, as he professed to be, the Messiah.

[Maundrel's 2d letter to Mr. Osborn, at the end of his Journey from Aleppo to Jerusalem. Lewis' Orig. Heb. v 1, 2, p. 518—22. Lightfoot on Matthew viii. 2, 4. And Grotius on Matthew viii. 4.]

ON THE INFLUENCE OF CONSTANTINE THE GREAT.

At the close of the first century from the birth of the Messiah, his religion was spread in a considerable degree through the various parts of the Roman empire. In the two following centuries, christianity continued to progress without the aid, and even in opposition to the wishes, of civil rulers. This religion however became gradually corrupted by injudicious efforts to accommodate its doctrines to the taste of the gentiles, or by incorporating with it some opinions borrowed from gentile philosophers. This course of events may be accounted for, at least in part, from these circumstances: the art of printing had not then been invented—copies of the christian scriptures were in manuscripts, and few in number; the first christians were Jews, a despised and persecuted people—the Gentile converts, who were men of learning, had been educated in the school of Gentile philosophy, and must of course have imbibed strong prepossessions in its favor; and finally, a strong desire must have naturally existed in the minds of christians to do all they could consistently to render their religion popular, that they might be free from reproach and persecution. Thus situated, it is not wonder-

ful if in some instances they passed the bounds of prudence and propriety. They must have been more than men not to be liable to mistakes and missteps under such circumstances.

About the year 213, Constantine professed to be a convert to the christian faith, and spread his imperial and military wings for the protection of the followers of the Prince of peace. This event has been differently viewed by different persons. While some have regarded it as a special "*coming of Christ*" for the benefit of his church; others have esteemed it as one of the most unfortunate events to the christian religion. At different times I have been strongly inclined to each of these contradictory opinions. At present I am disposed to regard the influence of Constantine as both very favorable, and very unfavorable to christianity—that is, it was very favorable in some important respects, and very unfavorable in others.

As the world is under the government of God, it may be regarded as an impeachment of his wisdom to suppose, that no good has resulted or will result to the church, from events so extensive in their influence and consequences. It behoves us then to submit to the wisdom of Him who rules over all, and to inquire impartially respecting the good and the evil, which have resulted from the influence of that wonderful military christian emperor.

First. We may take a view of the bright side of the cloud.—No new religious institution could ever become universal in this world, without first acquiring a large share of popularity. The religion of Jesus was in many respects different from all that had existed in the world when he made his appearance as the Messiah. It therefore had to encounter the inveterate prejudices both of the Jews and the Gentiles. Its rapid progress in the first century cannot be rationally accounted for, but by the intervention of miraculous agency. But it appears not to have been the purpose of God that miracles should always be employed in favor of the gospel. If he had destined christianity to become the universal religion, some event must have existence to give it popularity, that it might be known, examined, and respected by men of every rank; and particularly by men of information and influence, who had regarded this religion as beneath their dignity or notice.

Now what event could have been better adapted to this purpose, than Constantine's professing to be a convert to the christian faith, and employing his influence in favor of its friends. He was eminent for his talents and learning, was at the head of a vast empire, and the most renowned military character of the age. Whatever may be justly said of his defects, or his vices, or his want of the christian spirit; still his open avowal in favor of christianity, must have had a powerful influence in giving it popularity in the world; and also in bringing paganism into disrepute through the empire. Men of rank and learning would naturally be led to examine the

claims of a religion which had been openly adopted by their celebrated chief. Some of these examiners might become converts from personal conviction of the truth of the scriptures; others might be led to treat the religion they inculcate with decency and respect, from a wish not to offend their monarch. People of every class would feel at liberty to examine for themselves. The scriptures and the forms and ceremonies of religion would become more generally known; for it was no longer a matter of reproach, to attend at the christian assemblies for worship and religious instruction. The report of Constantine's conversion could not be confined to his empire; it must have spread to other nations, excited some attention, and diminished the obloquy which had been attached to the christian name.

Thus, whether Constantine was a sincere christian or not, his professed conversion might be the means appointed by God, to give celebrity to a religion, which was destined to become universal. The popularity, which the christian name thus acquired, has not been lost to the present time. Its present popularity in Europe, Asia, Africa, and America, may in a great measure have resulted from the influence of Constantine. Had his power and influence been employed to bring christianity into contempt, it is possible that we at this time should have been enveloped in the darkness of paganism; and that there would not have been, from his day to the present, a Prince in Europe, bearing the name of a christian. When these things shall have their due weight, it will perhaps no longer be doubted, that some good has resulted from the influence of the first christian emperor.

Second. We must now examine the dark side of the subject. Here we shall find matter for deep regret and lamentation: for it will appear, that the same influence which gave popularity to the christian religion, gave rise to a flood of corruption, which in a great degree changed its mild and benignant character. If we were merely to compare the state of things prior and subsequent to the conversion of Constantine, we should be ready to suspect that he became a convert by a bargain or compromise with the christian clergy;—that he on his part engaged to become an avowed christian, to exalt the clergy in power and wealth, to protect the church, establish its forms of worship, and to abolish paganism; but on this condition, that the christians, on their part, should lay aside the meek and humble spirit enjoined by the Prince of peace, and imbibe the spirit of a Prince of war: In other words, that he would establish and support the *forms* of their religion, if they would renounce its *spirit*, and become subservient to him as a military christian. By this however is not intended that any such agreement was actually made prior to his professed conversion. But it is believed that his influence produced as great a change in many of the christians, as he experienced in becoming of their number; and that they imbibed

more of his war spirit, than he imbibed of the meek and quiet spirit of Jesus. For he still continued a most valiant and bloody warrior, and the christians became his submissive followers. Thus while the influence of Constantine gave popularity to the scriptures, to the name and the forms of the christian religion; it also prevailed to render the barbarous custom of war as popular among christians, as it was with the pagans.*

By the favor and the influence of Constantine, the usurpations of the clergy were greatly accelerated, and a broad foundation was laid for the enormous papal hierarchy, which was erected in the following centuries. To the same source may probably be traced each branch of the system of blood which obtained popularity in the papal church. First, the bloody custom of deciding national disputes by war. Second, the custom of propagating the gospel and converting Pagans by the edge of the sword. Third, the custom of torturing and murdering christians for supposed heresy, or a dissent from the creed of the majority. Each of which customs has slain its *millions*, if not its *tens of millions*. With these savage, bloody and murderous customs must have been introduced and sanctioned by professed christians, a flood of the vilest passions which ever disgraced the name of man.

By such an inundation of evils, christianity was converted into an engine of ambition, avarice, despotism and malignity;—from an institution of peace on earth and good will towards men, it was made accessary to strife, mischief, war, murder, and destruction. Thus the best things have been perverted to the worst purposes.

Considering the weakness and depravity of human nature, something like what in fact took place, might have been expected from the Emperor's conversion. The event must have been a matter of great joy to the christians in every part of the empire. In return for his favors and protection, they would naturally be led to do every thing they could conscientiously, to gratify him and to secure to themselves a continuance of his kindness. And however much it is to be deplored, it is not very wonderful, considering the change in their circumstances, if both their *joy*, and their *compliance* with his wishes, were excessive. As

* Mr. Gibbon, in writing on the "Decline and Fall of the Roman Empire," was not unwilling to reproach christianity and its professors. In speaking of the character of the early christians, he says, "Nor could their humane ignorance be convinced that it was lawful on any occasion to shed the blood of a fellow creature, either by the sword of justice or that of war." Vol. II. p. 326.—If this was a reproach to christianity, it has long since been *washed away by blood*. Happy will be the state of the world when this "*humane ignorance*," relating to *war*, shall become universal. It is not however to be denied, that some christians were engaged in war in the second century; but whether voluntarily or by compulsion, we are not informed. See Mosheim's account of the "*Thundering Legion*." Eccl. History, pp. 151, 152. Charlestown Edition.

war had long been popular among the nations, the christians might be too easily persuaded, that as they now had a military Chief for a Christian Emperor, it was lawful for them to become *fighting christians;* and especially so, as their leader adopted the *symbol of the cross* for his *military standard.* Few men are invulnerable to the seductive influence of imperial favors, under the show of respect for a religion which is dear to their hearts. When those christians had once yielded, through the influence of excessive joy and confidence, many obstacles might appear in the way of return. One step of apostacy naturally paved the way for another. The mistaken strides of one generation were transmitted to the next, till habits and customs became established, not easily overcome, and subversive of the genuine influence of the gospel.

This is a concise, but it is believed, an honest statement of the benefits and the evils which have resulted from the influence of the celebrated Emperor. If the account be correct, he may with propriety be called "Constantine the GREAT;" but whether he was also Constantine the GOOD, is a question which must be referred to the judgment of Him, who knows what allowance to make for the influence of popular delusions, in estimating the characters of *military christians.* To him, and not to me, it belongs, to determine the final destiny of men.

We have seen that the streams which have flowed from the influence of this wonderful man are two-fold—a stream of *benefits,* and a stream of *evils.* Of each of these streams christians have been drinking for fifteen centuries, and neither of them is exhausted. Since the reformation from popery, the stream of evils has been in some respects diminished. The custom of propagating the gospel by the sword has fallen into general contempt. The inhuman custom of murdering christians for supposed heresy, has been generally exchanged for the *milder* custom of destroying their characters and their usefulness. But the custom of deciding national controversies by war and violence, still subsists with all its popularity and most of its horrors. It may be doubted whether there are now in the world any tribes of Pagans or Mahometans more addicted to war, than the nations of Christendom. Nor should we wonder if Pagans were to abandon the custom through shame, finding themselves far outdone by the ingenuity and the blood-thirsty disposition of those who can boast of being *enlightened christians.*

As the nations of Christendom now enjoy the benefits of having their religion so popular, as to be free from the fear of being persecuted by the several governments; does it not behove every class of christians to unite in their prayers and their efforts, that the custom of war may soon fall into the same contempt and abhorrence that protestants now feel for the former popular customs, of burning or butchering men for supposed heresy, and of killing one part of a nation of

Pagans to persuade the survivors to embrace the christian religion!

The three customs were equally repugnant to the spirit of the gospel and the temper of Jesus. The abolition of two of them, affords ground to hope, that the time approaches which shall consign the other to the same fate. Too long have christians been contented with the *name* and the *forms* of christianity with little of its *spirit*. The name, the form, and the boast, may exist amid scenes of war, of violence, and of blood. The *spirit* of this religion, when properly displayed, will give peace to the world.

If we were to compare the good and the evil which have already resulted from the influence of Constantine, without any respect to the future, it might be difficult to determine on which side is the greater amount. But the good is a price put into the hands of christians, which if rightly improved, may exterminate the evil—occasion the benefits to overspread the earth, and to fill the world with peace and joy.

FALSE AND UNCHRISTIAN SENTIMENTS ON NATIONAL HONOR.

Mr. Editor,

I have seen with pleasure the communications in your late numbers, on the evils of war, and the blessings of peace. From these, and from the spirit which breathes through your whole work, I am persuaded that you, and your readers, partake largely in the joy which has brightened every countenance, and warmed every heart, in the reception of the late good news from Europe. I congratulate you on the restoration of peace to our country—and still more, it is my hope that by your labors you may contribute to the preservation of this invaluable blessing. The slightest observation must have taught us, that the peace of a nation depends very much on its own character and spirit. A just and pacific nation, which unites with firmness in maintaining its own undoubted rights, an inviolable respect for the rights and equitable claims of other communities, will seldom be reduced to the necessity of war. War has its origin in selfish lusts and malignant passions. Just in proportion as we inspire a people with sentiments of equity and humanity, we ensure to them a tranquil and flourishing condition. National, as well as individual peace, is the fruit of a christian spirit, much more than of schemes of policy. In vain do we put our hand and seal to a treaty of peace, while the flame of war burns in the heart. If these remarks be just, is it presumptuous to hope that the Christian Disciple, which has for its end the diffusion of a mild, charitable, and benevolent spirit, through the community, will not be without its influence in perpetuating the blessing which a most merciful Providence is again affording to our beloved country?

I have thought that important

aid would be given to the cause of peace, could we correct the false sentiments which prevail on the subject of *national honor*. These sentiments have come down from barbarous ages, and although directly opposed to the spirit of christianity, are diffused through every christian country, without distinction of rank or party. In what is the *honor of a nation* supposed to consist? In its virtues? its liberty? its internal administration of justice? its equity towards foreign nations? its love of peace, and culture of benevolence? No; these have nothing to do with a nation's honor. It consists in repelling with irritation whatever wears the form of injury from other nations, although this injury may have been provoked; and in fighting with desperate courage, no matter how iniquitous the conflict. The honor of a nation, in the view of multitudes, is precisely the same thing with the honor of a duellist. It does not consist in following with a generous consistency the principles of rectitude; but in drawing the sword with spirit, and in fighting with gallantry. A nation's honor does not suffer from intrigue, from perfidy, from trampling on the rights of other communities, from waging cruel wars. It suffers by patience, by forbearance, and especially by defeat, even though it has exerted every power in its own defence. A nation is thought to reach the highest point of honor, when it obtains conquests, although its cause is unjust, and it has stooped for success to the basest means.

We have striking examples of these sentiments and of their ruinous effects in all nations, and especially in France during her late revolutionary struggles. That great but misguided nation really imagined that her honor was promoted, when her late despot led her armies to victory, although every victory fastened more firmly an iron yoke on her own neck. Parents, whose children were torn from them, to slay and to be slain, found relief in the hope that the honor of the nation was to be extended; and even now, the release of the French from the fangs of their oppressor is not a little embittered by the thought, that their country has been disgraced by the defeat of their arms. They see nothing dishonorable in the invasion of other nations without any motive but the rage for conquest. But the recollection that their own country has in turn been overrun by invaders, is a wound which rankles in their breasts; and many would see with pleasure Europe again convulsed, that this foul stain might be washed away.

This proneness to place national honor in *military courage* is an error which the interests of humanity call us loudly to correct. What after all is the claim of this courage to our respect? I would not undervalue it, but it certainly deserves very little of the splendor which is thrown around it. It is certainly a very vulgar virtue. It grows up without extraordinary culture in almost every breast. Men of no character and no principle, the very offscouring of our streets, if turned into the ranks, soon catch

this contagious courage, and fight as resolutely as men of real elevation of mind. To those of us, who live in a condition of ease and security, this courage seems a wonderful acquisition. But to a man living in a camp, where cowardice is not only infamy but death, and where danger is the most familiar object to the mind, it springs up almost mechanically; and a man must have a more than common share of timidity in his constitution, if he do not easily acquire it.—There is a courage of a very different nature from this, the *courage of principle*, which in the city as well as in the camp, dares say and do what conscience dictates, and dares nothing more. This courage it is most honorable to venerate and cherish; but unhappily this is not thought to enter into the constitution of a nation's honor.

The false but prevalent sentiment, which I have labored to expose, that the honor of a nation consists in military courage and conquest, is most pernicious in its influences. Nations are thus brought to enter with zeal into wars, which have no foundation but the ambition of rulers. They submit to intolerable burdens for the support of military establishments. They are willing that the blood and resources of the state should be wasted in pursuit of that phantom, military renown—and all the compensation which they receive for this impoverishment and slaughter, is, that they hear occasionally a peal of cannons and bells in celebration of a glorious victory, and are assured, that never was the honor of a nation so gallantly maintained.

Let it not be imagined that I would have a nation insensible to its honor. The unhappiness is, that their true glory is regarded with such entire unconcern. This, I repeat it, consists in the virtue, intelligence, and free spirit of a people, and in the adherence of its government to an upright, liberal, and pacific policy. When will nations learn these obvious truths? When will they learn to measure their honor, by the aid they afford to the cause of human improvement in knowledge and liberty, in the arts and virtues, and not by the desolations they spread around them? not by qualities in which they are equalled by almost every barbarous horde, by men in the rudest stages of society?

RELIGIOUS INTELLIGENCE.

Abstract of the Second Annual Report, of the Massachusetts Society for suppressing Intemperance.

The Board of Council of the Massachusetts Society for the suppression of intemperance, report—

That the operations of the Society during the short term of its existence, appear to have produced salutary effects in calling the attention of the public to a portentous evil, which was making silent, but rapid, and almost unresisted progress in the community.

To the Board it has appeared highly important to trace up the vice of in-

temperance to its first causes, to mark it in its earliest stages, to awaken attention to those prevalent habits which, though attended with little or no alarm, in numerous instances, have their termination in drunkenness. Upon these habits, if difficult, it is not impracticable to operate, with a gentle and salutary influence; and by casting salt into the fountain to correct the impurity of the stream.

With this view the Board issued a circular after their meeting in December, adapted to show, that the *excessive* use of ardent spirits, commonly results from the *regular* use of it at the return of certain hours; and that the grand healingmeasure must be applied to the abounding evil by a friendly concert among employers to discontinue the custom of furnishing the dangerous draught to laborers. The Board have reason to believe that practice upon this principle has already begun in different parts of the state, and promises to be widely extended.

It is a circumstance in a high degree animating to this society to witness, as they do, a simultaneous effort in several sister States to attain within themselves the objects for which we have associated. In Connecticut, a general society has been organized, and characters of great respectability are active in its concerns.

Similar measures we learn are pursued in Vermont, but we have no official information on the subject.

[The report proceeds to give a pleasing detail of the formation of auxiliary societies in Massachusetts Proper, and the District of Maine. Societies have been formed in Franklin, Concord, Bradford, Danvers, Brfield, Dedham, Bridgewater, Charlestown, Portland and Bath. Connected with the accounts of these societies, we have some alarming facts relating to the progress of intemperance and the state of morals. There are also pleasing accounts of the success and influence of the societies, which we are obliged to omit.]

Having presented a digest of facts and opinions, communicated from different parts of the Commonwealth, and from respected societies, which have come to our aid, we request the attention of the society to a few remarks.

Somewhat in detail we now learn, what before we knew in the general, that the evil, which we principally combat, has existence to an alarming degree. We have an object; *we contend not as one who beateth the air.* It is not our intention to confront ourselves with other states or other nations, nor to institute flattering or humiliating comparisons. It is sufficient to justify the zeal of this society, that the evil is visibly wasting the wealth and vigor, the intelligence and moral principle of the community; is plunging families into poverty and wretchedness, and a vast multitude of individuals into remediless ruin. If then we feel the love of our country or the love of our kind, they demand an effort to hold the enemy in check, and to limit his ravages, if we cannot destroy his power.

We remark further; *it is a favorable time for the benevolent exertions of this society.* There is an unusually deep *sense* of the evil extensively felt, and a *disposition* to attempt its correction. This sense and disposition are principally awakened in that class of the community, which has influence and power to introduce *reform in general habits.* Respectable individuals have been long alarmed, and have written, and talked, and labored to check the evil. Their exertions have been laudable, and in some degree successful. The separate brooks from the mountains, however, have little power before their waters mingle in a common channel, when their social force is competent to put in motion mighty machinery, and to accomplish noble purposes. Habits, ancient and general, grateful also to the weaker, the sensual part of our nature, and appearing in the flattering guise of hospitality to friends and of generosity to dependents, are the habits, out of which the intemperance of the land has grown, and are the habits to be changed, if we would hope for success. This can never be effectually done without *concert.* That concert is be-

gun in different states; it is organized in this society, and the voice of encouragement and the promise of aid are heard on every side. The disheartening predictions of the *cautious*, that there would not be found in the community virtue and resolution enough to form auxiliary societies, or, if formed, that they would shrink from their task, are contradicted by facts. Those which were earliest formed and have longest labored, find their spirit invigorated, hostility subsiding, the better part of the community looking upon their labors with favor and gratitude, and "numerous and respectable associates" coming to their aid. These circumstances present strong encouragement to the hopes and the zeal of this society.

To the several auxiliaries of this society we respectfully express the hope, that having *put their hand to the plough, they will not look back.* To have organized is the first and perhaps, the most difficult step, but will be of little avail without further effort. They are not to despair, because all they see necessary to be done has not at once been accomplished; nor to regard their labors as useless, because the fruits of them are not very perceptible. If you cannot number among the early triumphs of your zeal any slaves of the vice recovered to sobriety, you may have succeeded to open the eyes of many to their danger, who were heedlessly verging to the boundaries of intemperance, in whom perhaps the silent resolution has been formed to forbear progress and to attempt retreat. But your principal influence obtains with the sounder part of the community; and very many, not as yet on your muster rolls, by adopting your resolutions and cautious maxims, may have become your virtual associates. Some sanguine friends and some real enemies may be heard to say that you have done nothing, because measures of vigor have not been attempted. But violent efforts, from their nature commonly short, are not the most promising of success. It is doing *something* and *persevering*, that will ensure success. The habits, which we aim to change, have been gradual in their growth, and can only by degrees be eradicated. The oak, which resists the whirlwind, bows to the patient miner.

Measures of some kind, without fear of defeat, can be adopted in every place. *Example* is always safe; *counsel* may be given without serious offence; and even *authority* may be mildly exerted without fear of hostility, except from those, who feel its lash. The mildest of these methods cannot be wholly inefficient. The influence of example in an individual, a family, and on a farm, in a store-keeper, a master-workman, or a captain of a ship, and especially in a number of respectable gentlemen of different occupations, associated and faithful to their constitution, may be the principle of reform throughout a town. Something may be added to the power of example by counsel discreetly given by individuals or committees; and though it may sometimes be rudely received, even in those cases the benefit may not be ultimately lost. We add, it will be no difficult thing for a society to wake up the sleeping laws of the land; to encourage the civil officers in their duty; to aid the timid in necessary prosecutions by counsel, security, and testimony. Measures of some nerve, which carry in the very face of them kindness and disinterestedness, may certainly be taken in every county and town, where a moral society has been formed. If regarded at first with jealousy, they will ultimately receive the stamp of public esteem.*

We now indulge the hope, and (since many respectable examples

* Auxiliary societies are requested to make their annual communication, by the first of February, that there may be opportunity to lay them before the Board, and for a committee to digest them in the annual report. Those communications, it is desired, may comprise such facts and information, and suggest such expedients and measures as may be deemed important to the common object.

have been so soon given,) a degree of confidence, that societies of this description will continue to increase and to extend their influence. If this hope be realized, the public will not long be insensible to the value of their exertions. In proportion as they are successful, beggary and petty theft will be found to decline; the cries of the poor will be less vehement for bread, and their children will be seen in apparel fit to appear in the schoolroom and the house of God; the workhouse will loose half its tenants, and the jail and state penitentiary half their convicts. Gaming, profanity, and lewdness also will decline with their parent vice; in a word, the moral pulse of the community will gradually sink from hectic to health.

If a change so much needed, and for the want of which our county endures the great judgments of heaven, should be promoted by our exertions, this society will be cherished with grateful esteem. The Humane Society is justly esteemed an association of philanthropists. They evince their benevolence in diffusing a knowledge of the best methods of resuscitating the drowned, in lighting up the beacon to mariners driven before the tempest, in reaching to the wreck the life boat, and in preparing shelter for the exhausted sailor, cast on the desert island. We, too, by the aid of heaven, hope to *resusticate the dead*—to restore the almost expiring felo-de-se to his family and friends. If in this part of our office we should be no oftener successful, than the *humane* are with those, who have become breathless and cold beneath the wave, our benevolent attempt may claim the same praise; and if successful, greater praise, for we *save a soul from death, and hide a multitude of sins.* It is our office too to light up the beacon to those who are sailing on a deceitful sea, unconscious of their dangers, and to furnish the life-boat for their escape. Cherishing the animating hope of success, let the members and friends of this society commend their object to the great Author of all good influence, and, addressing themselves to their labors of love with renewed ardor, be *stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labor is not in vain in the Lord.*

From Prince Galitzin to Lord Teignmouth.

St. Petersburg, Jan. 20, 1814.

My Lord,

The Committee of the St. Petersburg Bible Society has charged me, on the occasion of the departure of the Rev. John Paterson for England, to write to your Lordship, in order to express their most unfeigned gratitude to the British and Foreign Bible Society, for having sent hither this worthy member, whose attention and cares have been so hearty and so successful for the benefit of the Bible Society in Russia.

The first year of the existence of this our society has been already signalized by very numerous and considerable enterprizes and actions. Besides the distribution of the holy scriptures in different languages throughout several countries of this extensive empire, the committee have partly begun and partly undertaken to print them in the Sclavonic, German, Finnish, French, Polish, Armenian, and Kalmuck or Mongol dialects. The number of members and benefactors in this salutary work increases daily; the most distant provinces of Russia are emulating the nearest in active contribution towards the success of it; and the light of the word of God begins to illuminate the cottages of the poor, the asylums of the helpless, the hospitals and the prisons. The prisoners of war partake of it; even the heathens and Mahometans begin to receive and to feel it. In the mean time, the happy effect of the establishment of the St. Petersburg Society and its committee, has been the production of similar committees, or rather parts of our general committee, in several cities of Russia,

such as Moscow, Riga, Yaroslaff, Dorpat, Reval, and Mitau.

We entertain the most sanguine hopes from the co-operation of these partial committees in our general undertakings.

The committee, while they prostrate themselves before the Almighty Giver of all good, who, with one hand, hath delivered Russia from her outward enemies, and with the other, planted in her bosom an institution for disseminating more effectually his word, acknowledge with a heartfelt satisfaction the instruments of his holy decrees.

The British and Foreign Bible Society have acquired a sacred right to the everlasting gratitude of the Society of St. Petersburg; which cannot at the same time but give a solemn testimony to the indefatigable co-operation of their member, the Rev. John Paterson, in their splendid successes.

Accept, my Lord, of the assurance of my esteem and most unfeigned respect for your person.

I have the honor to be your Lordship's most humble and most obedient servant,

PRINCE ALEXANDER GALITZIN.

To the Rt. Hon. Lord Teignmouth.

REPLY TO THE ABOVE.

Sir, *London, April* 25, 1814.

THE letter which I had the honor to receive from your Excellency by the Rev. John Paterson, arrived at a most auspicious time, amidst the public demonstration of national joy, for the signal success which, by the divine blessing, has attended the arms of his Majesty, the emperor of Russia, and the high Allied Powers.

Whilst I offer you my sincere congratulations on the propitious termination of those convulsions which have so long disturbed the repose of Europe, I no less cordially unite with the committee of the British and Foreign Bible Society in congratulating your Excellency and the Committee of the Bible Society at St. Petersburg, on the prosperous career of your benevolent Institution. It has indeed proceeded with an energy and activity which surprise and delight us: we rejoice at the acceptance which it has obtained throughout the Russian empire; at the variety, extent and beneficience of its operations; and at the increasing number of Committees associated with it; and we anticipate in its continued and animated exertions, the attainment of the object of His Imperial Majesty's paternal solicitude, the moral and religious improvement of his subjects.

That the Almighty has designed to use that instrumentality of the British and Foreign Bible Society, in promoting the establishment of an Institution at St. Petersburg, by which so much good has already been accomplished, and from whose future exertions so much is expected, calls for our humble and devout thanksgivings. To God alone be ascribed the glory and the praise.

The testimony of your Excellency and the Committee to the merit and indefatigable labors of the Rev. John Paterson, is most honorable to him and gratifying to us: and we rejoice that the implicit confidence which we reposed in his piety, zeal, and discretion, has been so amply merited by exertions which you have so highly commended.

With the sincerest wishes for the prosperity of your Society, in which we feel a fraternal interest, and with sentiments of the highest respect and esteem for your Excellency, I have the honor to be your Excellency's most humble servant, TEIGNMOUTH.

To His Excellency Prince Galitzin.

Proclamation for a day of thanksgiving, by the Emperor Alexander.

BELOVED subjects! A year is elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies. Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now volunta-

rily marching with us. All the nations which lie between Russia and France follow our example, and, having united their arms with ours, turn them against the oppressor of the nations.

So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of his Almighty arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might: but, without him we are nothing. Let all the praise of men, therefore, be silenced before him. Let each of us present the sacrifice of praise to him to whom it is due. Our true glory and honor is humility before him. We are convinced that each of our faithful subjects always feels this, and especially after so much divine goodness has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole empire, every temple of God be opened; that in every church solemn thanksgivings be presented, on bended knees, to the Maker and Disposer of all things; and that all present tears of the warmest gratitude to him, for the unspeakable mercy shewn us. By the power of his Almighty arm he hath drawn us out of great deeps, and placed us on the pinnacle of glory: What shall we render unto him, but tears of gratitude and joy.

Given at the Head Quarters, Carlsruhe, Dec. 6, O. S. 1813.

(Signed) ALEXANDER.

From the society at Gothenburg to the British and Foreign Bible Society.

Gothenburg, Apr. 16, 1814.

MY LORD AND GENTLEMEN,

THE Bible Society in London had not received our acknowledgement for the first proof of their kindness to us, when they came forward a second time to our aid with a donation of 200l. of which bounty however, owing to the severity of the season, we have not till lately become informed, and although in consequence the returning of thanks on our part has been delayed, it still affords us no small satisfaction to reflect, that our gratitude for favors already conferred, has never been called in question.

The donation which we have had the happiness to receive, is not valuable merely on account of its pecuniary importance, but because we regard it as a mark of that benevolence which is the offspring of a mind receiving its own reward from the good it affords to others.

Gratitude to persons of such minds is not a mere act, which duty demands, but a gratification which imparts joy and inward satisfaction. And this joy, which we all feel most sincerely, will be equally felt by many a heart in the moment of devotion, and will by the power and influence of the spirit of God, unite all in prayers and thanksgivings with their unknown benefactors. We have the honor to be, &c. (Signed by fourteen persons.)

From the Corporation of Eskilstuna.

Eskilstuna, Jan. 7, 1814.

MY LORD AND GENTLEMEN,

THE donation of 100*l.* which the British and Foreign Bible Society has been pleased to grant to the town and district of Eskilstuna, for the purpose of providing our poor, young and old, with the Holy Scriptures, has been received by us with feelings of joy and astonishment.

In this, we cannot but notice and adore the ways of divine providence in its care of the church. How can we otherwise account for hearts in England being moved to impart zeal, and extend support to the cause of Jews in the North? A society meet in London for the noble purpose of furthering, at their expense, the dis-

semination of the scriptures; and they do not, even in travelling over the map of the world, overlook such an insignificant spot as our dear little Eskilstuna. This has filled our hearts with deep veneration for the gracious ways of divine providence.

We beg leave to return our warmest and humblest thanks for this most liberal donation: and you may rest assured, that, as long as the gospel of Christ is held in value in Sweden, there will not be wanting men in Eskilstuna, who, with gratitude and veneration, will remember the noble donors to our Bible Fund; for we have it in contemplation, not only to make a proper application of your bounty, but also annually to celebrate the Bible Institution among the Members of these Congregations.

Imploring the blessing of Almighty God on your respected Society, not only in this, but for all succeeding years, we have the honor to remain, on behalf of the Corporation and united Congregations of the town and district of Eskilstuna,

My Lord and gentlemen, your very obliged humble servants.

(signed by three persons.)

From Rev. E. Henderson.

Copenhagen, Feb. 8, 1814.

I AM extremely happy that I have it in my power to inform you, that the printing of the Icelandic Bible, 5000 copies, and likewise 5000 extra copies of the New Testament, is brought to a termination. I am busy getting them bound. To insure their being ready in time for the spring ships, I got the book binders to begin in the month of October with the sizing and folding of such sheets as were then sufficiently dry for that purpose: 450 copies they have already delivered, and have engaged to deliver the whole by the end of April. I hope by the help of God, in the course of four or five months to be engaged in the delightful employment of distributing them among a grateful people. I already in anticipation see them flocking around me, to receive the word of eternal life. O what joy it will give me to see my prospects realized!

What a time has elapsed since the last letter was exchanged between us! For a considerable period we have been completely shut in here; yet, blessed be God, we have been like Noah in the ark, safe in the midst of contending elements. While all around has threatened to devour us, the Lord has in undeserved mercy protected us, and at length bestowed upon us the inestimable blessing of peace. The ark has got ashore, and we are now permitted to go abroad and see the desolations which the Lord hath wrought in the earth. O that men would learn righteousness from these lessons of holy indignation, which have been laid before them, that they would turn to him, that smiteth them, acknowledge his justice and their own rebellion, and give him the glory due unto his name.

From the Dorking Bible Association.

A POOR woman subscribed to a Bible Association at Dorking, whose husband had not for many years attended any place of worship. He was frequently in a state of intoxication, and spent so much of his money at the public house, drinking and playing cards, that he brought very little home to his wife, who has been sometimes in such distress, having a large family of young children, that she has borrowed three pence or six pence of a neighbor to buy bread for the day; whilst her husband was continually seen fighting and quarrelling in the street, even on a Sunday. Nearly five months since, she obtained a bible which she laid in his way, hoping he might be tempted to take it up and read. This was shortly afterwards the case; and the effect upon his mind was soon visible in his conduct. He began to attend church once, then twice in the day, taking one of his little children with him, and has since only missed one Sunday morning from

urgent necessity. He reads to his family in the Bible—He has not to her knowledge been intoxicated from the time this change was effected.—He brings home *all* the money he earns, and the poor woman says they have never been so happy since they were married; and cannot be sufficiently thankful that she was induced to subscribe to the Association, and for the blessing that has attended her obtaining a Bible.

Table of Longevity in Russia.

The following table is taken from the Columbian Centinel for Jan. 1815. After mentioning the death of an aged person in Russia the Editor says, "We have seen an official table published in Russia of the deaths of persons belonging to the Greek Church in the year 1813, which gives the following extraordinary results:"—

Whole number of deaths				971,385.
Of which 1 died aged				165
3				135
1				130
15				125
33	from	115	to	120
53	from	110	to	115
127	from	105	to	110
521	from	100	to	105
1400	from	95	to	100
2849	from	90	to	95
4451	from	85	to	90

To some of our readers this table may appear very extraordinary, and it may be gratifying to see it contrasted with a table in our own country. In the first volume of this work we published an extract from Dr. Kendal's Century Sermon, containing a bill of mortality in Weston for 30 years. From which we make the following table.

Whole number of deaths		396
1 died aged	102	
3	95	and upwards.
12	90	and upwards.
27	85	and upwards.
52	80	and upwards.
90	70	and upwards.

In the Russian table no age is mentioned under 85. Those who lived to 85 and upwards compared with the whole number were less than 1 to 108.

But in Weston they were more than 1 to 15.

In Russia those who lived to 90 were as 1 to 194.

In Weston as 1 to 33.

In Russia those who lived to 95 were as 1 to 451.

In Weston as 1 to 132.

In Russia those who lived to 100 as 1 to 1275.

In Weston as 1 to 396.

In Weston not one of 396 arrived to the age of 205.

In Russia of near a million, 233 arrived to 205 or upwards.

But in Weston those who arrived to 85 and upwards, compared with the whole number, were more than seven to one of those who arrived to that age in Russia.

Return of Peace.

A Treaty of Peace between Great Britain and the United States was signed by the Plenipotentiaries at Ghent Dec. 24, 1814.—Ratified on the part of the Prince Regent Dec. 30, Approved by the Senate of the United States Feb. 17, 1815—Proclaimed by the President Feb. 18.—The Ratified Treaty was brought from Washington to New York in 23 hours, a distance of 240 miles. It was received at Boston Feb. 21, at 7 o'clock A. M. The war commenced June 18, 1812. Its duration 2 years 8 months.

The glad tidings of peace have once more been heard in our land. While we participate in the general joy and unite with those who give praise to God for his mercy, we hope to be indulged in a few reflexions suited to the occasion, and calculated to lead ourselves and our readers to a right use of the undeserved blessing.

The Christian Disciple commenced in the time of war, and we have not indulged a full expression of our views on that melancholy subject, lest we should give to the work what would be regarded as a political and party character. But as the nation is now delivered from that calamity, and as

all parties rejoice in the event of peace; we hope that on *this* subject we may speak freely without giving offence.

Why then, we ask, is the news of peace a matter of such general joy? Is it not because the war has been felt as a dreadful calamity? Although it is a deplorable fact that there are men in every nation so selfish or malignant, that they can delight in a declaration of war, which exposes thousands to misery and death; yet we seldom see a whole community so deluded, as to rejoice in an event which is *acknowledged* to be a *frown of heaven*, and a *curse to the nation*. We must therefore conclude, that there is now a general impression on the minds of people, that PEACE is better than *war*.

But if war is an evil of so dreadful a character, that a temporary deliverance from it will diffuse joy through a nation; is it not suitable to inquire, whether something may not be done to prevent a recurrence of this awful scourge? If war originated, like earthquakes, from causes over which human agency has no control, still it would be our duty to humble ourselves for our offences, carefully to avoid every thing which would tend to provoke the displeasure of God, and to do whatever would tend to secure his favor. How much more then should means be used to prevent the recurrence of a calamity, which results directly from the lusts, the passions and the delusive opinions of mankind! Inordinate lusts or passions for wealth, and fame, and power, are the sources of war. From the indulgence of these passions in different persons, aspiring for the same objects, originates hatred, envy, and the spirit of revenge; and from these malignant feelings, proceed malignant remarks, speeches, and writings. The reiteration of abusive language augments the malignity, until men become ripe for a declaration of war, and to sheath their swords in the hearts of each other; yea, even in the hearts of such as never gave them the least provocation. So

"Volcanos bellow ere they disembogue."

Now, what can be more evident than that such a spirit and such a course of conduct, are the very reverse of those enjoined by the precepts and the example of the Lord Jesus? Was it not the very design of the christian religion, to subdue the passions from whence wars and fightings proceed?

If such be the causes of war, and such the design and tendency of the gospel; shall christians forbear all efforts to secure a continuance of the blessings of peace? Shall they conduct as though they had no more concern in the causes of war, than they have in the causes of tempests or earthquakes, or volcanic irruptions? And as though the calamities of war must be necessarily and periodically felt to the end of time, even if men were all united in christian love? God forbid!

If then we feel grateful for the blessings of peace, if we wish its continuance—if we desire to transmit it to the next generation;—let every one learn of him who was meek and lowly of heart—learn to subdue every passion in himself from which war could possibly originate. Let every one be humble for past offences, and look to the God of all grace for aid to govern his temper and bridle his tongue, as becomes one who must give account to the Searcher of hearts. Let children be faithfully taught by precept and example, to reverence the character and the commands of Christ; and to abhor every passion, every vice, and every practice, which endangers the peace of society and the tranquillity of the world.

To persons not destitute of benevolence, the present scene of joy must be mingled with distressing recollections. If we have christian feelings, we must not only give praise to God, and rejoice with those who rejoice; but we must weep with those who weep. How many thousands has the war reduced from affluence or competency to beggary and want! How many have been made criples and invalids for life! Alas! how many thousands have been precipitated into eternity unprepared, leaving relations and friends to bevail their untimely fate!

To these considerations of individual suffering and woe, we have to add

that the nation has been both impoverished and corrupted; and yet for all this waste or expense of morals, of treasure, of happiness, and of life, we have gained little to console us, unless it be the malignant pleasure of having inflicted similar evils on our fellow beings, with whom we have been contending. In this pleasure however the followers of Jesus cannot share.

But all these painful considerations may be converted into powerful arguments, to induce every one to cultivate in his own breast, and in the hearts of all around him, the spirit of peace and an abhorrence of war. For the evils we have suffered have not been peculiarly great, compared with the sufferings of warring nations in general; nor greater than any judicious person might reasonably have expected, when the nation voluntarily plunged into the horrid abyss.

If then we shall follow the dictates of that wisdom which is from above, "which is first pure, and then peaceable"—if we humble ourselves for our past follies and offences—if we take warning by the evils we have endured, and prove grateful for the blessing we now enjoy;—then may our "peace be like a river"—our calamities will eventually be productive of blessings to us and to our children. But if we shall disregard the admonitions of heaven, and despise the mercy of our God—if we still indulge the spirit of discord, and blow the coals of strife; the evils we have suffered may be to us but the beginning of sorrow; the interval of peace may be of short duration, subsequent wars may terminate in national ruin, and spread tenfold desolation and misery through the land. The ways of wisdom are ways of pleasantness, and all her paths are peace. Only by pride cometh contention. A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished. GLORY TO GOD IN THE HIGHEST; ON EARTH PEACE; AND GOOD WILL TO MEN.

Ordinations.

In Lunenburg, Feb. 1, Rev. David Damon—Sermon from 2 Chronicles xviii. 13. "And Michaiah said, as the Lord liveth, even what my God saith, that will I speak"—Ordaining prayer by Rev. Mr. Thayer of Lancaster; Charge by Rev. Dr. Ware of Cambridge; Right hand of fellowship by Rev. Mr. Loring of Andover.

In Weston, Feb. 1, Rev. Joseph Field—Introductory prayer by Rev. Mr. Thacher of Boston; Sermon by Rev. Dr. Kirkland of Cambridge, from 2 Thess. i. 11, 12. "Wherefore, also, we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power—That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ." Ordaining prayer by Rev. Dr. Holmes of Cambridge; Charge by Rev. Dr. Stearns of Lincoln; Right hand of fellowship by Rev. Mr. Ripley of Waltham; Concluding prayer, by Rev. Mr. Pratt of Barnstable.

In Boston, Feb. 16, Rev. Mr. Pierce to the pastoral care of the church in Trenton, N. Y. Introductory prayer by Rev. Mr. Lowell; Sermon by Rev. Mr. Carey; Ordaining prayer by Rev. Dr. Lathrop; Charge by Rev. Dr. Freeman; Right hand of fellowship by Rev. Mr. Holley; Concluding prayer by Rev. Mr. Thacher.

Hymn, sung at Cambridge, at the celebration of peace.

Almighty God! to Thee we bow,
To Thee the voice of gladness raise;
Thy mercy, that hath blessed us now,
In loud and grateful songs we praise.
Long hast thou stretched the avenging hand,
And smote thy people in thy wrath;
Hast frowned upon a guilty land,
While storms and darkness veiled *thy path.*

But light from heaven has shone at last,
And PEACE is beaming from above,
The storm of doubt and fear has past,
And hope returns, and joy, and love.
Then praise to that Eternal Power,
Who bids our wars and tumults cease,
And hymn, in this auspicious hour,
The God of Mercy—God of Peace.

THE

CHRISTIAN DISCIPLE.

No. 4. APRIL, 1815. Vol. III.

REVIEW.

A Sermon preached in Springfield, before the Bible Society, and the Foreign Missionary Society, in the county of Hampden, at their annual meeting, August 31, 1814. By Joseph Lathrop, D. D. Pastor of the First Church in West-Springfield.

Dr. Lathrop, the author of the sermon now before us, has the uncommon felicity of commanding the esteem and veneration of persons of different sects and discordant opinions. To those who are acquainted with his writings no commendation of this sermon will be needful. They will naturally expect, that it is pious, benevolent, and instructive; that it contains important truths, expressed in a natural, unaffected, and perspicuous manner; that it is not designed to prepossess one half the christian world against the other, but to unite them all in the bands of mutual love, and to excite them to show their religion, by doing good to all as they have opportunity. That such is the character of the discourse will be evident from the following extracts.

Isai. ii. 3. "*Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*"

"The ancient temple of God was built in Jerusalem, and on the mountain of Zion, and was the seat of his worship in the Jewish church. Hence Jerusalem and mount Sion are often, in the sacred writings, figuratively used for the church of God. Thus they are used in our text.

"The passage of prophecy, with which our text is connected, respects a time still future, when the gospel shall obtain a universal spread. 'It shall come to pass *in the last days*, that the mountain of the Lord's house,' or the church of God, 'shall be established in the top of the mountains, and shall be exalted above the hills,' shall become eminently conspicuous and glorious, 'and *all* nations shall flow unto it.' The church shall not, as before, be confined to one nation, with a few proselytes from neighboring countries, but shall embrace *all* nations. 'And many people shall say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.' This extensive diffusion of the gospel will be effected by the zealous exertions

of the church. Many people shall be taught the ways of the Lord, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'

"Hence we learn, that the principal reason, why God has committed to the church his lively oracles is, that she might not only preserve them for her own use, but also propagate them for the benefit of the world.

"'The church is the pillar and ground of the truth.' She supports the truth by maintaining within herself the preaching of the gospel; and she stands as a pillar, on which laws and edicts are inscribed, for general communication." pp. 1, 2.

"God, in the designs of his providence, and in the works of his grace, usually employs human instruments. Whenever he makes particular communications to a people in reference to religion, it is that they may convey them to others. The partial knowledge of religion in the world is to be imputed to the neglect of duty in those who enjoy it. Were there among christians in general a proper zeal for the interest of the gospel, it would soon cover the earth, as the waters cover the seas, and its doctrines would reach to the end of the world.

"The employment of missionaries for the spread of religion is so evidently an appointment of God, and a duty of every enlightened people, that it is really astonishing that any, who pretend to regard the scriptures, should object against it, throw impediments in its way, or manifest a reluctance to promote it.

"We are a people, who enjoy the high privilege of the gospel revelation. And a reason why God in his goodness has committed it to us is, that we may convey it to those who are destitute of it. Our continued enjoyment of the gospel will depend on our attention to this great end, for which it is deposited in our hands. Who among us could with indifference admit the expectation, that the word of life should soon be taken from him—that his children should never enjoy it—that the next generation should grow up in ignorance of the way of salvation? If the gospel is important to us, it is equally so to others. If we value it for ourselves and for our children, we ought, according to our ability, to spread the knowledge of it among our fellow mortals.

"Benevolence is an essential virtue of the religion which the gospel teaches. The benevolence of the gospel is not a partial virtue, operating only in a contracted circle. It embraces *all* men, and does good as there is opportunity. Where, and in what ways will it do good? Will it only supply the temporal wants of here and there a neighbor? Or send some small pecuniary relief to a town suffering the desolations of fire, inundation, or war? —It moves in a larger circle, and does good in a more excellent way. It looks around on mankind; it sees, with deep concern, thousands sitting in the region and shadow of death. It prays that the light may arise, and the glory of the Lord may shine upon them. It inquires what it can do to diffuse among them a

portion of that light which shines in its own privileged region. True benevolence feels a pleasure in the reflection that it has rescued a neighbor from the distresses of hunger or from the jaws of death. How exalted then must be its pleasure in the thought, that it has done something—done what it could to deliver thousands, even whole nations from ignorance, vice, and eternal perdition, and that the blessing of multitudes ready to perish will be its reward?

"'It is more blessed to give than to receive.' Your well placed charity, flowing from a pure heart, will return to you with a more sensible delight, than that which it communicates to the needy object. Go, relieve a poor man in his want—reclaim a vicious man from the path of ruin: you will ever after feel an interest in that man: you will regard him as your brother; you will view him as one, who by your means has become virtuous and happy. His virtue and happiness will be yours, and will give you joy whenever you meet him. The principle of virtue and benevolence will be enlarged and strengthened within your own breast. The good you have done will prompt you to do more; your charity will expand and be invigorated by action. Give sound advice to your friend, serious reproof to your neighbor, pious instruction to your domesties, and you will become more circumspect in your walk, more watchful against sin, and more attentive to your duty. It is the nature of religion to increase by communication, and to grow by diffusion." pp. 6, 7, 8.

"Associations are now formed for the charitable purpose of distributing the scriptures among the poor and destitute, and employing missionaries to carry the gospel, where it is not known, or not statedly preached. By means of these associations every man can exercise a charity proportioned to his ability, in spreading christian knowledge, and can apply to this purpose those mites and farthings, which otherwise would be lost to the world, and be unfelt by himself.

"The missionary and bible societies, which now exist, are excellent and wonderful institutions. The motives from which they originated must have been pure and disinterested. No man of common intellect can imagine, or of common decency will insinuate, that the promoters of them could have any sinister views in the institution of them—any views but the honor of the Redeemer and the good of mankind. And every man who feels these motives will favor such societies and pray for their success." pp. 9, 10.

"Great exertions are made in Europe, especially in Great Britain, for the extensive diffusion of christian knowledge. The Bible is translated into various languages, and copies of it are circulated to a wide extent. Even Turkey, Arabia, Persia, China, and India, as well as the ignorant parts of Europe, begin to participate in this heavenly blessing." p. 11.

"It is a happy and encouraging circumstance in the associations for the translation and distribution of the scriptures, that here all distinctions of sect and

of rank are entirely lost. Here christians of all denominations unite. Here princes, noblemen, members of parliament, and dignitaries in the church, act in concert with common citizens and private christians." pp. 11, 12.

"We have observed, that during the late distressing war in Europe, great and successful efforts have been made for the spread of christian knowledge. The return of peace, by removing obstructions, and by leaving the mind more at liberty for attention to this object, opens fairer prospects. In this view piety will rejoice in hope of the extension of Christ's kingdom, while humanity rejoices in the diminution of human misery." p. 14.

It will be observed that the sermon was delivered prior to the peace between Great Britain and the United States. The last paragraph was quoted as capable of being particularly applied to the present state of the people of this country. May their gratitude to God for the blessing of peace be displayed in vigorous exertions, to diffuse the knowledge and the spirit of the gospel through the world.

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews in the time of our Savior.

41.

"And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, *they uncovered the roof where he was; and when they had broken it up, they let down the bed, wherein the sick of the palsy lay.*" &c. Math. ix. 2—8. Mark, ii. 3—12. Luke v. 18—26.

It is a most interesting scene which the evangelists exhibit, in their accounts of the cure of this paralytic. The miracles which our Lord had wrought, had inspired the multitude with that perfect confidence in his divine power, that they thought it only necessary to set the diseased before him, to be assured of their immediate, and perfect restoration. But on this occasion, so great was the throng, both within and without the house where he was teaching, that to bring the paralytic into his presence, it became necessary to "*uncover the roof where he was,*" and to "*let down the bed wherein the sick of the palsy lay.*" Such an instance of faith never could have passed unrewarded by Christ. But wishing to intimate the great object of his mission, and to refer those who heard him to the miracle which he could perform, in proof of that greater power which he possessed as a spiritual Savior, he said to the paralytic, "*Son, thy sins be forgiven thee.*" Alarmed, and indignant at these expressions, the scribes and pharisees immediately began to *reason in their hearts,* "Why doth this man speak blasphemies? Who can forgive sins

but God only?" To give them therefore a still new proof that he was their Messiah, and that the great object of the Messiah's office was, to give them spiritual and not civil freedom,—to make them sons of God by giving remission of sins, and not by making them conquerors of mankind,—he appealed to their own hearts; *he assumed their secret thoughts, as the basis of his own reasoning.* "You accuse me," he says, "of blasphemy, because I said to this man 'thy sins be forgiven thee.'" But could this man be healed by an exercise of my will, if I, in healing him, should assume a divine power, which I do not possess. His recovered health then shall be a demonstration, that I can give that remission of sins which I promise. Be convinced then of your erroneous views of the Messiah's kingdom. You perceive that I know your secret thoughts; and yet, that no doubt may remain upon your minds, you shall see the paralytic, whom I have *forgiven*, to be perfectly *healed.* "Arise," then said he, "and take up thy bed, and go thy way into thine house. And immediately he arose, and took up the bed, and went forth before them all." —Reader, dwell upon this scene, and upon the sentiments which it will awaken in an ingenuous mind, and you will feel your convictions strengthened, that this is indeed the Son of God. You will not be surprised, that the multitude "were all amazed, and glorified God, saying, "*we have seen strange things today; we never saw it on this fashion.*"

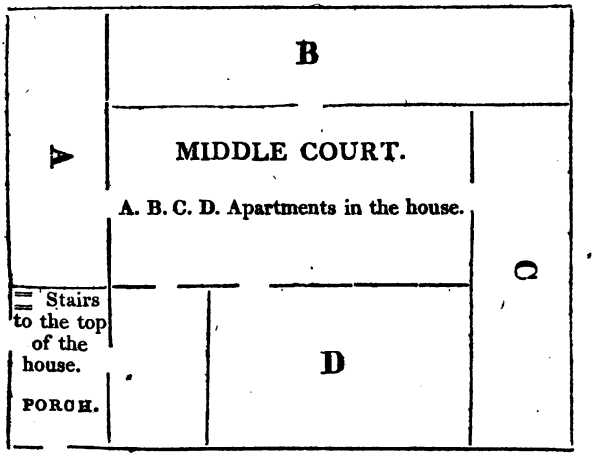
But two circumstances of this account may perhaps be made more intelligible to many, by a reference to Eastern customs: I mean, 1. "*the uncovering of the roof of the house;* and 2, the paralytic's *carrying his bed.*

Lightfoot quotes from the Talmud, that, "when Rabbi Honna was dead, and they could not carry his bier through the door, because the passage was not wide enough for it to pass, they therefore *let it down through*, or *by the way of the roof.*" This does not indeed explain the expressions of the evangelists; but it shews that these expressions must have been familiar to Jews, and easily understood by them. Nothing, however, can, I think, be more satisfactory on this subject, than the explanations of Taylor, in his "Fragments," and "Scripture Illustrated." We refer those who possess these valuable works, to v. 3. No. 204, and v. 4. p. 271. But for the satisfaction of those who cannot have access to them, we will avail ourselves of what he has collected, in as few words as possible, to explain the expressions, which must necessarily be misundertsood by any, who are unacquainted with the beds and houses of the East.

Observe then, 1. that in general, houses in the East are but one story high; so that the men who carried the paralytic, had not far to mount with him, nor far to "let him down" from the roof, to which they had ascended.

2. These houses were generally square; and so constructed as to leave an open court, or area, in

the middle. A mere outline of the plan of such a house, will convey a clearer idea of it, than a minute description.



3. Luke says, that they let down the paralytic *into the midst*, before Jesus; that is, into *the middle court*. The observation that the doctors of the law and the pharisees were sitting by, makes it probable that this was the court of a large house, inhabited by a person of some consequence, who accommodated those distinguished visitors on this occasion. When many visitors were received, as upon the celebration of a marriage, or the circumcision of a child, the court was the usual place of reception. We may therefore conceive that our Lord was in the *middle court* of the house; and that it, as well as the door without, was filled with those who were desirous of hearing him.

4. To a large house, a private staircase, leading to the top of the house, is always an appendage; and this staircase, being at the very entrance of the porch, they could there carry up the paralytic, when it would have been impossible to have made their way into the court.

5. Having brought the paralytic to the roof, the questions arise, how was the roof *uncovered*, and *broken up;* and the sick man "*let down through 'the tiling, into the midst, before Jesus?*" Observe then, 1. That the roofs of their houses were flat, and therefore convenient to walk upon. 2. The court, which was sometimes open, was also sometimes covered with a canopy, to defend those who were in it from the beams of the sun; and this canopy is the roof, which is said to have been *uncovered*, and which is thought to have been

broken up. They *uncovered the roof* therefore, by removing part of the canopy, or covering, which was probably fastened by hooks in the parapet wall, or the roof of the house. This part of the canopy, so deprived of its support would open a way to the very presence of Jesus; and having secured the four corners of the bed with cords, they let down the sick man,—not *through the tiling*, but as it might more properly have been rendered,—*along the tiles*, with which the face of the wall was adorned, until he reached that part of the court, where Jesus sat teaching.—That they ornamented the faces of their walls of the middle court with tiles, we have the authority of Shaw, who has given a particular account of them.

But a little attention to Mark ii. 4, will, we think, make it probable to every one, that the expression, "*when they had broken it up*," refers not to the roof of the house, but to the *bed* of the paralytic. And the word which is rendered *bed*, in Luke, signifies a bedstead, or a bed having a frame work around it; but the word which Mark uses, signifies only a carpet, or perhaps, a mattress. His four friends then, having carried the paralytic upon this frame, to the parapet next to the inner court, they fastened their cords to the mattress on which he lay, and let it down, with the sick man upon it, into the court below. It is easy then to conceive, that the paralytic, when he could walk, could without difficulty carry his bed.

Eastern beds consist of very thick cotton quilts, one of which, folded double, serves as a mattress, upon which the person sleeps, and the other as a covering. To the ear of a Jew, there could therefore have been nothing incongruous in the question, "who bade thee carry thy bed?" or in the command, "arise, take up thy bed, and go thy way into thine house."

ON THE IMPORTANCE OF CHRISTIAN EDUCATION.

"Who ever has had opportunity of examining into the religious opinions of persons in the inferior ranks of life, even in the most enlightened and civilized nations, will find that their system of belief is derived from instruction, not discovered by inquiry." Dr. Robertson.

SECTION IV.

At the close of the second section several ingredients of character were mentioned; and we proposed to show that all these are subjected by God to the influence of education. At the head of the list, *opinions* were placed as the first ingredient of character to be considered. In every country a great portion of moral conduct is comprised under a *compliance with general customs*, either civil or religious; and all general customs depend on popular opinions. The opinions of men must therefore be of great importance in the formation of characters. It will be the object of this section to prove, that opinions are the fruit of education; and that a child may

be taught to regard any doctrine as *essential* to his salvation, whether it be true or false.

Let it be supposed that a newly married couple should remove to an island remote from all others of the human family, and there be blessed with a beloved son. Let this son be kept from all intercourse with any human being except his parents, and allowed no books but such as accord with his parents' views of religion. Let it also be supposed that the parents strongly feel the importance of their own opinions, and that they are diligent and persevering in their endeavors, to impress them on the mind of their son, as opinions, on the belief and practice of which his happiness will depend, both in this world and the world to come. Finally, let it be supposed that the example of the parents corresponds with their verbal instructions.

Now what event can be considered as more probable or more certain, than that this child will grow up with a profound veneration for the opinions of his parents, whether they be correct or erroneous, Christian, Mahometan, or Pagan? Is it not as certain that he will imbibe the opinions of his father, and conform to the rites and customs which his parents enjoin, as that he will be capable of receiving instructions and impressions?

In support of the hypothesis, that early opinions are properly the fruit of education, we cannot indeed produce examples of such solitary instruction; but we may produce facts equally convincing. For in every country, in every nation and every sect, children who are strictly educated, imbibe the opinions of their parents or instructors. Opinions which to a christian appear so absurd, that it would seem almost impossible that any rational being should admit them, are transmitted from father to son, through a long succession of ages, and held in as great veneration as christians feel for any of the doctrines of the gospel.

In the account Mr. Rollin gives of Egypt, we find that the ancient Egyptians had a religious veneration for the *ox*, the *dog*, the *wolf*, the *hawk*, the *crocodile*, the *ibis* and the *cat*. Such was their regard for these animals, that the punishment of death was inflicted on any one who intentionally killed any of these creatures. In a time of famine they would sooner eat the flesh of each other, than the flesh of these deified animals. A gentleman from Rome being in Egypt, accidentally killed a cat, which so exasperated the inhabitants, that the king himself could not restrain them from killing the unfortunate Roman.

In 1707, a Danish Missionary asked an Indian Priest, whether he thought it "unlawful to eat *fish* or *flesh*." The Braman replied "Nature has plentifully provided us with other food, so that we have no need to eat *our fellow creatures;* and it is written in our law, that these very creatures, if devoured by men in this world, will be their tormentors in the next.—And because you Europeans *drink strong liquors* and *kill and eat your fellow creatures*, endued with five

senses as well as yourselves, I confess we have an inbred aversion to you, and all that belongs to you." *Thirty four Conferences*, p. 276.

In a letter to one of the Missionaries, a learned Malabarian mentioned among the greatest of his objections to the morals of christians, their "*eating cows' flesh*, and *spitting in their houses*." By education he had been taught to regard these two customs as immoral. Through the same influence the natives of India are induced to esteem it as a religious act, for the parent to cast his own child into the Ganges, to be devoured by sharks; and for a woman to sacrifice herself on the funeral pile of her husband.

In Guinea, one of the most celebrated deities is a *serpent*. "Rich offerings are made to this deity; priests and priestesses appointed for its service. It is invoked in extreme wet, dry, or barren seasons; and on all the great difficulties or occurrences of life." *View of Religions.*

Among the deities of the Hottentots, is an *insect*, about the size of a "child's little finger." If this insect "honors a village with a visit, the inhabitants assemble about it in transports of devotion. They suppose the arrival of this insect in a village, brings happiness and prosperity to all its inhabitants; and that their offences to that moment are buried in oblivion. If the insect happens to light upon a Hottentot, he is distinguished and revered as a saint, and the delight of the deity ever after.—The fattest ox in the village is immediately killed for a thank offering, and the time is turned into a festivity in honor of the deity and the saint." *View of Religions.*

Dr. Robertson, in his History of America, gives some shocking accounts of the religious rites of the Indians. Speaking of the religion of the Mexicans, he says—"Fasts, mortifications and penances, all rigid, and many of them excruciating to an extreme degree, were the means employed to appease the wrath of their gods; and the Mexicans never approached their altars without sprinkling them with blood, drawn from their own bodies. But of all offerings, human sacrifices were deemed the most acceptable. This religious belief, mingled with the implacable spirit of vengeance, and adding new force to it, every captive taken in war, was brought to the temple, was devoted as a victim to the deity, and sacrificed with rites no less solemn than cruel." Vol. ii. pp. 308, 309.

"A cruel custom that prevailed in some of the most savage tribes, subsisted among the Peruvians. On the death of the Incas, and of other eminent persons, a considerable number of their attendants was put to death and interred around their Guacas, that they might appear in the next world with their former dignity, and be served with the same respect. On the death of Huana-Capae, the most powerful of their monarchs, above a thousand victims were doomed to accompany him to the tomb."

It would be easy to fill a volume with facts relating to the

heathens in proof of the doctrine, that opinions are the proper fruit of education, and are thus transmitted from father to son, and from one generation to another.

By the same influence the followers of Mahomet regard him as a prophet of the Most High, and the Alcoran as the word of God.

If we look into the history of the Jews, we shall find striking proofs of the power of education. That people were much addicted to war; yet such was their veneration for the Sabbath, that they would suffer themselves to be butchered by their enemies, rather than fight on their holy day; and probably they would have starved to death, rather than eat the flesh of swine. Such was the force of education on the minds of the Jews.

But we are not under a necessity of passing the bounds of christendom, for proofs directly in point. If we look into the history of the papal church, we may find many facts to astonish a protestant. By the influence of education the papists of former times believed, that the Roman Pontiff was the infallible Head of the whole christian church—that the bread and wine in the Lord's supper are converted into the real body and blood of Christ; and that it was an act of duty to put such heretics to death, as denied the truth of these supposed *essential doctrines.* Thus the merciful religion of Jesus was converted into an engine of despotism, persecution, misery and death.

With what awe must the child of a papist have received the consecrated bread, while he believed it to be the *real flesh* of the Lord Jesus! With what awful veneration must he regard the pope, while it was supposed that he was the vicegerent of the Deity, with power to forgive sins, to grant indulgences, and to punish error with death!

Among every sect of protestants we see the children, who are strictly educated, growing up in a firm belief of the opinions of their respective parents and guides; at least they appear to have no doubt of the correctness and propriety of the doctrines and rites, which distinguish their own sect. These are admitted as unquestionable, until by mixing with other people, hearing other teachers, or reading other books, their educational faith is shaken.

A child that is piously educated as an Episcopalian, imbibes a veneration for the peculiar tenets and rites of that church. It is so likewise with the children who are strictly educated as Presbyterians, or as Congregationalists, or as Baptists, or as Moravians, or as Quakers, or as Shakers; and so of every denomination.

In each of these sects there are doubtless many things commendable, and many things, which should be corrected. But true opinions and false opinions, are equally subject to the power of education. There is no doctrine, however true and important, or however false and inconsistent, which a child may not be made to regard as essential to his salvation. The different objects, which different

children have been taught to adore as the Deity, are almost innumerable: and equally numerous and different have been the rites and customs, which different children have been made to regard as essential to their happiness. And Christians are under a great mistake, if they suppose, that the children of Pagans and Mahometans have less veneration for their respective religious doctrines and rites, than the children of Christians generally have for the doctrines and rites inculcated by the gospel.

Thus evident it is, that opinions are the fruit of education; and when it shall be considered what influence opinions have or may be made to have in relation to the other ingredients of human character, and the customs and moral conduct of mankind, we hope it will appear, that a truly christian education is of infinite importance. But these illustrations must be reserved for future Numbers.

MISAPPREHENSIONS OF THE NATURE OF RELIGION.

False notions of the nature of religion may be grounded on or supported by the persuasion of the truth or importance of particular tenets; but however closely mistakes in practice or temper may be connected with false articles of belief, error in our notions of particular doctrines is entirely distinct from our misconceptions of the nature and design of religion itself.

Among many mistakes of the nature of religion there is one which seems to exclude every thing that is *essential* to the christian character. This is that which discovers itself in a loose way of talking, and makes religion to consist in good dispositions to virtue, constitutional and amiable instincts, or a certain inoffensiveness of conduct. It is true such persons are rather denominated *good* than *religious*, because it is too often apparent that the idea of God has hardly entered their minds, sheds no influence on their amiable dispositions, and helps not to preserve the regularity of their conduct. Though a principle of conscience may never have governed them, nor any intelligent spirit of benevolence animated their conduct; though they may have lived without God in the world, and have been free from vice only in consequence of favorable circumstances, they are falsely set down as examples of what men ought to be, and of what christianity is designed to form.

Others make religion to consist entirely in services performed expressly towards God, as though he had an interest distinct from that of his creatures, or as though he required acts of homage, as something which he needs from them.

It is true that the term religion is originally and properly applicable to our duties towards God, but to suppose that these

services are valuable in any other respect, than as they tend to promote some further purpose, is to confound the notion of religion with the demands of a superior. Christianity demands religious services, not for their value in themselves, but to answer some higher purpose, either of improvement or comfort. The gospel does not confine our consciences to these religious rites, as the *whole* of our duty; nor does it require us to consider the time which is not spent in acts of this kind as lost or wasted. Nor does the gospel encourage us to judge of our progress in virtue by the number of these external acts of worship, or our disposition to multiply them. In this I am not discouraging the most diligent attention to these duties. God knows they require to be in every way encouraged and awakened; but I would dispel the illusion which prevails in some minds, that the value of a man's religion is to be estimated from the turn of his mind for external acts of worship, or by the time he employs in them; and to impress the conviction, that our duties toward God are of no value, unless the effect of them is perceivable in our affections in general, and the whole conduct of life.

Some seem to make christianity a pure dispensation of mercy, designed only to pacify the terrors of conscience, or administer comfort to the sick and the dying. Hence the long delays of attending to a subject which is expected to present itself at last, as the angel of mercy, to wipe away tears, and bear away the departing spirit in the arms of love. Such persons seem to consider the minister of religion as a messenger of consolation to the distressed spirit on its departure. He is called to appear at the couch of the dying, provided with every balm and balsam for the terrified conscience; and with tears of sympathy and words of love for the bereaved. Perhaps too the dying man had, till he was confined by his last illness, stood aloof from the minister, from the house of God, and from all the means of religion. Thus religion and the minister of it, are regarded as something provided only to relieve, to comfort, and to give hopes of salvation; as something which may be grasped just as we are compelled to let go our hold of the world, and every thing else we have held dear—an ultimate blessing—a provision for a moment of destitution, despondency, or necessity. To correct this most dangerous misapprehension, it is sufficient, I hope, to have stated it. Let no one indulge the idea that he may at last adopt religion as a medicine, if he will not use it as a nutriment; or think that it was provided only as an opiate for his last agonies.

By some persons religion is regarded as a business so separate from the ordinary occupations of life, that peculiar circumstances or situations are necessary to attend to its duties. Now that man has unquestionably a mistaken notion of religion, who supposes it to be impracticable in any lawful condition of life. It must first be regarded as the *rule* of life, and then it must be

made the *business* of life; and when it is properly understood, it will regulate, and not banish, our lawful and customary occupations. Religion may be incorporated with all the vanities of useful and innocent occupations; controlling, limiting, inspiring and purifying the whole course of the thoughts, the conversation and the actions. It is this false idea of the *separate existence* of the religious character, that has generated the swarms of unprofitable ecclesiastics, mystics, monks, devotees and fanatics in the papal church. It is this which leads the sensual and worldly to say to the faithful monitor, I look forward to the day when I shall have more time to attend to the subject.

Another incorrect notion of religion is, that it consists in certain unexplained impulses of the mind, or sensations of pleasure in particular views of christianity, which cannot be explained. This view of things seems to remove the tests of real goodness out of the observation of the world, and to place them in the heart, where it is accessible only to him who is the subject of these impulses. It seems to imply, that for the purpose of attaining truth on the subject of religion, or rather to perceive in all its force the truth as it already exists, a new faculty must be created in the mind, the operations of which are not to be regulated by the laws of common belief, or explained in analogy with the common nature of men. By these remarks, however, I am far from asserting that the feelings, sympathies, hopes and fears of a man, truly religious, are not very different from those of him who has never made religion a subject of serious reflection, or who has never resolved to guide his conduct by its rules; they must be so of course. I mean only to assert, that there is nothing in a religious habit of the mind, which may not be explained by the common laws of the human character, by the operation of religious motives, and the genuine influence of hope, fear, and love, accompanied by a knowledge of our duty, and grounded on the simple truths of the gospel.

But from what has been said on this subject, I beg it may not be concluded, that I am insensible of the importance of the affections. I know that without them, we shall never find the ways of religion ways of pleasantness and all her paths peace. I only contend against that vanity, which would make one man's feelings the test of another's sincerity, or which spends itself in unprofitable attempts to effect a glow or frame of mind, which produces no other good to ourselves or others, than merely to exhilirate while it lasts.

To conclude, I cannot forbear saying, that no mistake of the nature of christianity, which is at the same time consistent with a supreme fear of offending God, or with a solicitude for everlasting salvation, or with an unaffected love of the well being of others, is half so much to be dreaded, to be lamented, to be deprecated and condemned, as that state of profound supineness, that gross unconcern and indifference to re-

ligion, which sometimes assumes the name and the honors of liberality and superior wisdom. Any existing superstition, any of the common stages of fanaticism, is to be preferred to that *dead, profane, sensual, worldly heart*, which has never feared, never thought, never resolved upon the service of God. I would rather you would count your beads, and macerate your bodies, and pour out your prayers to the virgin and the whole calendar of saints, and even admit all the absurdities of scholastic theology, than that you should claim to yourself the merit of superior wisdom, because you can laugh at absurdity, and think there is nothing left of religion, when stripped of these corruptions. I would rather you would sink into the depths of mystical devotion, than that you should imagine a religion may be tolerated by the God of love, in which your affections have no share. I would rather you should suffer the terrors of superstition, and hear the voice of an angry God in every blast that passes by you, or see a ghost in every dream and every solitude, than that you should live on without God in the world, without thought of eternity—in luxury, in dissoluteness, in secret sins—with the vain hope that religion will come at last, and offer you mercy and salvation in a dying hour. I would rather your life should be spent in the most vulgar and childish acts of devotion, or that your religion should consist in a succession of the most fanciful impulses and dreadful agitations of mind, than that you should live on without ever having asked the question, "what shall I do to inherit eternal life?" "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." If you do this, you will find the fruit of the spirit of religion to be "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance;" against which there is no law. B.

LIFE OF DR. CAMPBELL.

In several of the preceding Numbers of our work, we have given extracts from the writings of Dr. Campbell. Believing that our readers must desire to be admitted to a more intimate acquaintance with this great and good man, we have collected from his biographers, the following notices of his life and character.

George Campbell, D. D. was born at Aberdeen on the 25th of December, 1719. His father, who was one of the ministers of that city, and was a man of great simplicity of manners and benevolence of character, died suddenly in 1728, and left his family, consisting of three sons and three daughters, in circumstances not very affluent. This event, which

at first bore an unfavorable aspect on the future fortunes of the subject of this article, who was the youngest son, proved advantageous to him by the necessity of personal exertion which it imposed, and by the early and powerful stimulous which it gave to the innate energies of his mind.

He studied the languages at the grammar school and university of his native place, and there laid the foundation of that critical erudition, by which he was afterwards so much distinguished. At first, he intended to follow the profession of the law, and actually completed his course of preparation for it; but he soon abandoned his situation, and began to qualify himself for the clerical office. The short time, however, which he spent in studying law, was advantageous to him, as it furnished him with a general knowledge of that important subject, accustomed him to closeness and ingenuity of reasoning, and gave him the faculty of drawing up papers with accuracy and skill.

Having attended the theological classes both at Edinburgh and Aberdeen, during the requisite number of years, and having undergone the probationary trials, prescribed by the laws of the church in such cases, he was licensed to preach the gospel by the presbytery of Aberdeen on the 11th of June, 1746. On the 2d of June, 1748, he was ordained minister of Banchory Tarnan, a parish in Kincardineshire, 17 miles from Aberdeen. In this situation he was chiefly distinguished by his powers of lecturing, or expounding the scriptures, a practice which forms a regular part of the service of the church of Scotland. Here he formed the plan of his translation of the four gospels, and here he also drew up a part of his Philosophy of Rhetoric. During his settlement in this parish, he married a lady, who contributed in a very great degree to the prolongation and happiness of his life, and who was spared to him till a very few years before his death.

After he had been nine years the minister of this place, he was translated to Aberdeen, June 23, 1757, and became one of the ministers of that city. This new situation, in which he had easy access to books, enjoyed the opportunity of associating with literary men, and lived in the immediate neighborhood of two universities, stimulated him to greater efforts, and led him on to higher attainments than he could have been expected to make in the narrow sphere to which he had been hitherto confined. Here his reputation as a lecturer, or expounder of holy writ was established and increased, and whilst he was sedulously attentive to the peculiar duties of his profession, he cultivated, with diligence and success, the taste he had already indulged for literature and philosophy.

About a year after his settlement in Aberdeen, a society was formed, which afforded him the means at once of improving his mind, and displaying his talents. Among his associates in this society, were Reid, Gregory, Gerard and Beattie, and here were

first conceived and partially produced, many of those writings by which these eminent men have done honor to themselves and service to mankind.

In 1759, he was made Principal of Marischal College, then vacant by the death of Principal Pollock. Hitherto he had published nothing but a sermon, preached before the synod of Aberdeen in 1752, on the character of a minister as a teacher and pattern; and he himself thought so little of it, as to exclude it from the collection of sermons which he made a little before his death.

Soon after his appointment to the office of principal, he published his celebrated Dissertation on Miracles, in answer to Mr. Hume's essay on that subject. The substance of it was delivered in a sermon before the provincial synod of Aberdeen in 1760, and afterwards moulded into the form of a dissertation. Before it was published, a copy of it was sent to Dr. Blair of Edinburgh, and communicated to Mr. Hume; and when the author had availed himself of the remarks both of his friend and his opponent, he presented it to the public in 1763. Previous to this, he had received, without any solicitation on his part, the degree of Doctor of Divinity from the neighboring university of King's college in Old Aberdeen; a title which he was more ambitious to deserve than to obtain.

The dissertation on miracles has passed through many editions, and has been translated into the French, Dutch and German languages.

For twelve years Dr. Campbell continued to discharge the offices of principal of Marischal college, and one of the ministers of Aberdeen; which he did with great honor to himself, and satisfaction to those with whom he was connected. During this time, he became a proficient in the science of Botany, and afterwards found it highly useful in the critical illustration of scripture. He also improved his acquaintance with the Greek and Latin, acquired a thorough knowledge of the Hebrew, and made himself master of the French and Italian languages. In the discharge of parochial duty he was assiduous and attentive, and was not above listening to the calls of humanity when made by the poorest of his hearers.

On the 26th of June 1771, he was elected Professor of Divinity in the Marischal college in the room of Dr. Gerard. This appointment was attended with the resignation of his pastoral charge as one of the ministers of Aberdeen. But as minister of Grayfriars, an office connected with the professorship, he was obliged to preach once every Lord's day in one of the established churches.

As a professor of divinity, he made great exertions to be useful. He nearly doubled the number of lectures which the students had been accustomed to receive, and introduced several improvements, which discovered the soundness of his own judgment, and the zeal with which he labored for the advancement of his pupils. His manner of delivering his lectures was such

as to captivate and fix the attention of his students. His deep and extensive erudition was irradiated by his fine imagination; and those productions, which were the most abstracted and learned, were rendered entertaining by strokes of wit and humor, which Dr. Campbell took occasion to introduce. Besides he recommended himself to the students, not only by the justness of his criticisms and by his lively mode of lecturing, but by the condescension and amiableness of his whole conduct.

In 1776, he published his Philosophy of Rhetoric, in 2 volumes 8vo; a work on which he bestowed the labor of many years, and which reflects the highest honor on his intellectual character. In 1789, his translation of the four gospels, with preliminary dissertations and critical and explanatory notes, appeared. This is a work, of which it is hardly possible to speak too highly. The translation is in general well executed; the notes are extremely valuable, and the preliminary dissertations contain some of the ablest critical discussions, that are any where to be found.

We come now to consider the opinions and character of Dr. Campbell in private life. These we shall give chiefly in the words of Mr. Keith, his principal biographer.

In all opinions concerning revealed religion, he was a most sincere christian, who by extensive reading in general, and by a careful perusal of the holy scriptures, had confirmed his own faith in the christian revelation. He was by no means fond of controversial divinity, though an able disputant. His own zeal was as much kindled by making any striking observation on the character of Christ, by discovering any beauty in the inspired writings, which had not been formerly noticed, or by throwing any new light on a precept of the gospel, as the mind of a zealot could be pleased with a new argument in favor of any article of controversy, or of a sectary on getting a new convert added to his party. He was uncommonly liberal to those who differed from him in religious opinions. He would neither officiously offer to make converts, nor proudly refuse to reason with any one who was desirous of information, and open to conviction. He proceeded with great caution in forming his own opinion upon any subject; and, without suspecting the veracity, or good sense of others, took nothing upon trust, but wished to consider every thing himself. He had too much candor to be the leader, and too much elevation of mind, to be the adherent of a party. He was extremely candid as a judge of sermons, and was very backward in giving an opinion of a preacher, except in a private conversation with the person himself, when his remarks were free, but made with great delicacy.

During a considerable part of his life, and before he was chosen professor of divinity, he was less studious than he had been in his early years, but upon his election to the divinity chair, he

studied with close application. Few men husbanded time more, or allowed themselves less relaxation. He usually rose by five in the morning, and was engaged in study, in one shape or other, till twelve at night, excepting when called to meals, interrupted by company, or engaged in other duties. He wrote incomparably more after his appointment to the professorship, at the age of fifty two, than he had done all the preceding part of his life. When nearly seventy years old, by the help of a grammar, and a dictionary, he studied, with success, the German language, in order that he might be able to read Luther's version of the New Testament.

In conversation, his wit often appeared to great advantage; but it was mixed with so much pleasantry and good humor, that no person could be displeased, even when he was the subject of this delicate raillery; and though extremely well bred, he was apt to laugh very freely, when any ludicrous story was told, or any thing ridiculous happened in company. From his being much absorbed in reflection, he was sometimes a little absent, but in general, he was very attentive to his guests, was an agreeable companion to those whom he visited, was very fond of conversing with young people, and, from the sweetness of his temper and condescending manners, could render himself agreeable, even to young children.

The most prominent feature of his moral character, was his love of truth. No man was ever more strict in speaking truth; and the least deviation from it was accompanied with the strongest marks of his disapprobation. It was by paying this strict regard to truth and principle, that he strengthened the powers of his understanding, while he preserved his virtue uncorrupted.

In private life he was a most affectionate husband, and a steady friend to those few, whom he honored with his friendship. He had none of those peculiarities by which learned men either are, or affect to be distinguished from others. He had very few, if any, enemies; for he took no concern in borough politics, or in private quarrels.

His stature was below the middle size, and he stooped much in his old age; but he had a fine open countenance, a significant index of his candid mind; very regular features, which were marked with lines of thought, and a most piercing eye, which indicated his uncommon natural perspicacity.

In 1791, Dr. Campbell was seized with a violent illness, and his life was despaired of. His friend, the Rev. Dr. Cruden, has recorded a conversation which he had with him at this time, and which is highly interesting. "Visiting, Dr. Campbell," says he, "on being informed of his sickness, I found him very ill, and thinking that his disorder would bring on death. Taking my hand, he complained of pain over his whole body; thought, that as there was not the least hope of his recovery to be actively useful, it would be good for him to depart; and indeed, in his present state, he wished to be

dismissed. With respect *to another world*, in a short quick manner, proceeding from modesty, he said, *he had hope, good hope.* Upon his mentioning, that he was apprehensive he might become impatient, and unable to sustain his trouble, if it should be prolonged,—he was reminded that he had often recommended it to others to fear, and to distrust themselves, as the safest part for frail mortals; that God would surely regard a creature paying respect to him by such conduct, and that he who had helped him hitherto, and sustained him through life, in which he had seen many trying scenes, would help him still, and not leave him at the last. He acknowledged the justness of these sentiments, and seemed to feel their influence. It was suggested to him, that formerly there had been appointed to him an active part, which he had long, and with assiduity, fulfilled, but that he now was called to go through a passive part, which might equally glorify God. The beneficial purposes to his fellowmen, which his labors had served, were mentioned as affording a pleasing reflection. He was sensible of this, *acknowledging the goodness of God, who had enabled him to diffuse some divine truth.* He said, *he had differed in several points, from many, but he could say, he had differed from a conviction in his own mind, upon evidence.* He renounced *all meritorious sense of his inquiries, or exertions*, and said, any talents that he had for investigating truth, came from the source of wisdom and light. He asked me to pray with him, quitting my hand, which he had sometimes pressed from sensibility whilst he spake. After prayer, he again took my hand, and pressed it, with more force, saying, *God has been pleased to give me some understanding of his promises in the gospel of his Son Jesus Christ. These I have communicated to others in my life. I now entertain the faith and hope of them; and this may be considered as the testimony of a dying man.* This he spoke with a higher elevation of voice, and in a more feeling manner, insomuch, that from the ardour of his mind, exciting him to speak more strongly, than his feeble frame could bear, it was wished, by silence, to lead him to finish the conversation."

Dr. Campbell, however, contrary to his own expectation, and the opinion of his friends, got the better of this severe illness; and, though with impaired strength, resumed his former occupations and studies.

On the 11th of June 1795, he gave a remarkable proof of his disinterestedness, by voluntarily resigning the office of Professor of Divinity and minister of Gray Friars church, which were worth 160*l.* a year. An extract from the letter which contains his resignation, will exhibit his reasons for it, and they are highly honorable to him.

"The causes of my making this resignation are the following: 1. I am sensible of such a decline, both in body and mind, as unfits me, in a considerable degree, for the discharge of the duties incumbent, in a way which

either would be satisfactory to myself, or (as I much fear) profitable to those for whom my services are chiefly intended.

"2. It is my firm opinion, that when a man is conscious that he is no longer able to perform properly the duties of an office, and is providentially in a situation of living independently of its emoluments, it is an indispensable duty to resign, that a fit person may be found to supply the place, for the sake of the community at large, that the public may not suffer, compared with which, the accommodation of the incumbent is, and ought always to be regarded, as but a secondary consideration at the most.

"I hope I shall not be misunderstood by any, to mean by this deed, a resignation of the character of a minister of the gospel, and servant of Christ. In this character I glory, so far am I from intending to resign it but with my breath. Nor do I mean to retain it only as a title; for if, by the blessing of God, I should yet be able to do any real service, either in defence, or in illustration, of the christian cause, I shall think it my honor, as well as my duty, and the highest gratification of which I am capable, to be so employed."

In the year 1795 he resigned all his offices, and received from government a pension of 300*l.* a year; a mark of public respect and gratitude which gave him unfeigned satisfaction, but which he did not live long to enjoy. On the 31st of March 1796, he was affected with a stroke of palsy, which deprived him of the power of speech, and seemed to deaden all his sensibilities. But he had long accustomed himself *to prepare for death.* He had in his former illness, given the *testimony* of a dying man in favor of religion; and therefore it was no injury, but a blessing to him, that he did not *feel* the last pangs of dissolving nature. He languished for some time, and died without pain, leaving behind him a reputation for piety and worth, talents, learning, and usefulness, of which there are not many such examples in the history of the church.

ADDRESS OF THE REV. ROBERT HALL.

An address to the Rev. Eustace Carey, Jan. 19, 1814, on his designation as a Christian Missionary to India,

BY ROBERT HALL, A. M.

We are very happy that the sermons of Robert Hall have been re-published in this country. They are the productions of no ordinary mind; they exhibit very powerful and interesting views of the subjects, they propose, and breathe throughout the most elevated spirit of devotion. No one, we think, who has read his sermon on Infidelity, or that on the difficulties and encouragements of the christian ministry, but would be anxious to know more of this distinguished preacher.

It may be gratifying to some to learn, that Mr. Hall was for many years connected with a baptist society in Cambridge, England, where his character and talents were held in great estimation. His ministerial labors were for many years interrupted by a malady, to which unhappily minds of the highest order, are most subjected. His friends and the christian public have, however, had reason to rejoice in his complete recovery; and he is now pastor of a society in Leicester; a town long favored by the ministry of Rev. Thomas Robinson, to whose memory Mr. Hall has lately paid an affectionate and eloquent tribute.

The address before us was delivered at the ordination of Rev. E. Carey, to the work of a missionary in India; as an assistant to his relative, the distinguished Dr. Carey, to whose learned and indefatigable labors in translating the scriptures, the christian world is so much indebted. This mission is, we believe, one of the very best, that has been undertaken; and both in its design and the manner, in which it has been conducted, reflects great credit on the denomination, from whence it originated. And as it professes to accomplish its objects chiefly by the translation and distribution of the Bible, it must meet the cordial approbation of the friends of our common christianity.

Mr. Hall has with great judgment as well as eloquence described some of the most important qualifications of the christian missionary. As the pamphlet has as yet had only a limited circulation, we shall prefer gratifying our readers with some extracts, to occupying the space, that may be allowed us, with any remarks of our own.

Having mentioned "self-devotement," or a willingness to sacrifice all personal considerations, he says, "the next qualification necessary for a teacher of christianity among the heathen is a *spirit of faith;* by which I intend not merely that cordial belief of the truth, which is essential to a christian, but that unshaken persuasion of the promises of God respecting the triumph and enlargement of his kingdom, which is sufficient to denominate its possessor, "strong in faith." It is impossible, that the mind of a missionary should be too much impressed with the beauty, glory, and grandeur of the kingdom of Christ, as it is unfolded in the oracles of the Old and New Testament, nor with the certainty of the final accomplishment of those oracles, founded on the faithfulness and omnipotence of their Author. To those parts of scripture his attention should be especially directed, in which the Holy Ghost employs and exhausts, so to speak, the whole force and splendor of inspiration, in depicting the future reign of the Messiah; together with that astonishing spectacle of dignity, purity, and peace, which his church will exhibit, when "having the glory of God," her bounds shall be commensurate with those of the habitable earth; when every object, on which the eye shall rest, shall remind the spectator of the com-

mencement of a new age, in which the tabernacle of God is with men, and he dwells amongst them. His spirit should be imbued with that sweet and tender awe, which such anticipations will infallibly produce, whence will spring a generous contempt of the world, and an ardor bordering on impatience, to be employed, though in the humblest sphere, as the instrument of accelerating such a period." p. 19.

"Allow me to remind you of the absolute necessity of cultivating a mild, conciliating, affectionate temper in the discharge of your office. If an uninterested spectator, after a careful perusal of the New Testament, be asked, what he conceived to be its distinguishing characteristic, he would reply without hesitation, that wonderful spirit of philanthropy, by which it is distinguished. It is a perpetual commentary on that sublime aphorism, "God is love."—

—"But the affectionate and conciliatory spirit we have been enforcing, must be combined with prudence and the diligent study of human nature, which you will find absolutely necessary to conduct you through intricate and unbeaten paths. St. Paul frequently reminds the Thessalonians of the "*manner of his entrance*" amongst them. In the first introduction of the gospel amongst a people, it is of great importance, that every step be well weighed, that nothing be done, which is rash, offensive, but every precaution employed, consistent with godly simplicity, to disarm prejudice, and conciliate respect. Nor is there any thing in the conduct of the first ministers of the gospel more to be admired, than the exquisite propriety, with which they conducted themselves in the most delicate situations. Their zeal was exempt from indecorum; their caution from timidity or art. The best method of securing yourself from errors in this quarter, is to endeavor to acquire as large a measure as possible of the graces of the spirit, to be deeply imbued with the wisdom, which is from above. Nothing subtle or refined should enter into the views of a Christian Missionary. Let him be continually elevating his principles, and purifying his motives; let him be clothed with humility, and actuated on all occasions with love to God, and the souls of men, and his character cannot fail of being marked with a propriety and beauty, which will ultimately command universal esteem."

The following remarks are entitled to peculiar attention. We cannot quote them without admiration of the enlarged and comprehensive views, and of the evangelic spirit they exhibit.

"In order to qualify yourself for the performance of these duties, it is above all things necessary for you to acquaint yourself with the genuine doctrines of christianity in their full extent. But it will be neither necessary nor expedient to initiate your converts into those controversies, which through a long course of time have grown up among christians. Endeavor to acquire as extensive and perfect a knowledge as possible of the dictates of inspiration, and by establish-

ing your hearers in these, preclude the entrance of error, rather than confute it. And when you consider the permanent consequences likely to result from first impressions on the minds of Pagans, and the extreme confidence they are likely to repose in their spiritual guides, you must be conscious how important it is to "plant wholly a right seed." In forming the plan, and laying the foundation of an edifice, which it is proposed shall last forever, it is desirable, that no materials should be admitted but such as are solid and durable, and no ornaments introduced but such as are chaste and noble. As it would be too much to expect you should perfectly succeed in imparting the mind of Christ, might I be permitted to advise, you will lean rather to the side of *defect* than of *excess;* and in points of inferior magnitude omit what is true, rather than inculcate what is doubtful. Since the influence of religion on the heart depends not on the multiplicity but on the quality of its objects."

"The unnecessary multiplication of articles of faith gives a character of bitterness to christianity, and tends in no small degree to impress a similar character on its professors. The grandeur and efficacy of the gospel results not from an immense accumulation of little things, but from its powerful exhibition of a few great ones. If you are determined to initiate your hearers into the subtilties and disputes, which have prevailed in the western world, I would recommend you, in imitation of the church of Rome, to dispense with the New Testament as the basis of instruction, and to betake yourself to the writings of the schoolmen; for that divine volume, rightly interpreted, supplies no aliment to a disputatious humor, which has never ceased since it was first introduced to be the scoff of infidels, and the plague of the church."

It were earnestly to be wished, that such sentiments as these were justly appreciated and extensively diffused. We believe they would have the happiest influence upon the labors of those, who are employed in the work of Christian Missionaries. He, who would hope for success in this arduous employment, must learn to extend his views beyond the limits of a party; and, striving to comprehend the "height and the depth, the length and the breadth" of that love, which passeth knowledge, must make it his first concern to exhibit the religion of his Savior in its divine simplicity, its pure morality, and its universal benevolence.

BARBARISM AND REFINEMENT CONTRASTED.

"It is said to have been a law amongst our clans in ages of barbarity, that when a person, belonging to one clan, murdered a man belonging to another, the murderer, if found, was to be hanged, as he deserved; but if he could not be found, the first man of the same clan, that could be found, should be hanged in his

stead." So said Dr. Campbell, in his Address to the People of Scotland in 1779.

Such was the state of things in Scotland, "in ages of barbarity," when the inhabitants were divided into clans or tribes, like the savages of America. A law amongst these clans for the regulation of their conduct towards each other, was equivalent to what is now called a "law of nations," according to which each nation may vindicate its rights and its honor, by repelling injuries, or redressing wrongs. By the law before us, *murder* was the offence to be avenged by death; and the death of the murderer, or of *one* innocent person of the same clan in his stead, was sufficient to satisfy those barbarians.

Now behold the contrast! Since the nations of Europe have become *civilized* and *christianized*, their sentiments on national *rights*, national *honor*, and national *justice*, have become so refined, that a ruler may declare war against a *whole nation* for a *less* offence than the murder of a single subject. He may forbear all attempts to find the offender, and invade with an army any part of the offender's dominions, and spread havoc, misery, and death among a people, who never gave him the least ground for offence; and perhaps the slaughter of 20,000, or even 50,000 innocent people will not be sufficient to satiate his REFINED, CHRISTIANIZED *spirit of revenge.*

So wonderful are the advantages which have resulted from emerging from the ancient state of barbarism! Who would not be shocked at the thought of having the nations of Christendom sink down from their present state of refinement, to such grovelling ideas of rights, of honor, and of justice, that *no more* than the death of *one innocent person* would be requisite to satiate the vengeance of a christian ruler, for the crime of murder, when committed by a person of another nation against one of his own subjects!

But to drop irony in so serious a cause: How abominable, how barbarous, how bloody, are the prevailing sentiments on national rights, honor, and justice! Had the maxims, by which the wars of christendom have been conducted, been framed by him who was a "murderer from the beginning," what more unjust, more unreasonable, or more repugnant to the spirit of the gospel, might have been expected? Have not many of the boasted refinements of civilized nations been of a nature to swell the amount of national injustice and human woe? O Christendom! Christendom! might Jesus say, "thou that killest" one another, "how often would I have gathered thy children as a hen gathers her chickens, under her wings; but ye would not." And what but incessant carnage and desolation is to be expected, while such horrid maxims are suffered to regulate the conduct of nations one towards another? Ought not these nations to cease to call themselves Christians, and to assume the name of Mahometans, or adopt maxims of conduct more conformable to the spirit and precepts of the gospel?

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We have occasion to thank an unknown correspondent for furnishing us with the "Daily Compiler," containing the following interesting letters. They present a most encouraging prospect; and with great satisfaction we give them a place in this work. Ed.

To the Editor of the (London) Times.

Sir—I transmit you the copy of a letter, addressed by Sir Gore Ousely, the British ambassador to the court of Persia, to Lord Teignmouth, the President of the British and Foreign Bible Society, and also a copy of the translation made by Sir Gore Ousely himself, of the original letter which was written to him by the Persian monarch.

I apprehend that the singular circumstance of the Holy Scriptures, in the vernacular language of his country, being thus placed in the hands of an Eastern monarch, having (according to Pinkerton) a population of ten millions of subjects, professing the Mahometan superstition, together with the candor with which that monarch has received this present, and undertaken to make himself acquainted with its contents, cannot fail to make an impression on your readers and on the public at large.

I am, sir, yours, &c.

CHRISTIANUS.

Communication from the King of Persia to the British and Foreign Bible Society, relative to the late Rev. H. Martyn's translation of the New Testament into Persian.

From his excellency Sir Gore Ousely, Bart. Ambassador Extraordinary from his Britannic majesty to the court of Persia, addressed to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

St. Petersburg, Sept. 20, 1814.

My dear Lord—Finding that I am likely to be detained here some six or seven weeks, and apprehensive that my letters from Persia may not have reached your lordship, I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose of propagating the Sacred Writings, that agreeably to the wishes of our poor friend, the late Rev. Henry Martyn, I presented, in the name of the society, (as he particularly desired,) a copy of his translation of the New Testament into the Persian language, to his Persian majesty, Fateh Ali Shah Kajar, having first made conditions that his majesty was to peruse the whole, and favor me with his opinion of the style, &c.

Previous to delivering the book to the Shah, I employed transcribers to make some copies of it, which I distributed to Hajee Mahomed Hussein Khan, Prince of Maro, Muza Abdulwahab, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Soofi philosophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

The enclosed translation of a letter from his Persian majesty to me, will shew your lordship that he thinks the complete work a great acquisition, and that he approves of the simple style, adopted by my lamented friend, Martyn, and his able coadjutor Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the society express a wish to possess the original letter from the Shah, or a copy of it in Persian, I shall be most-

happy to present either through your lordship.

I beg leave to add, that, if a correct copy of Mr. Martyn's translation has not yet been presented to the society, I shall have great pleasure in offering one that has been copied from, and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure to the correction of the press, in the event of your thinking proper to have it printed in England, should my sovereign not have immediate occasion for my services out of England. I beg you to believe me, my dear Lord,

Your lordship's most sincere, and faithful humble servant,

GORE OUSELY.

Translation of his Persian majesty's letter, referred to in the preceding.

"*In the name of the Almighty God, whose glory is most excellent,*"

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ousely, Bart. his Britannic majesty's Ambassador Extraordinary (after being honored and exalted with the expressions of our highest regard and consideration) should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner; and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We, therefore, have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read* to us the above mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"Your excellency will be pleased to rejoice the hearts of the above mentioned, dignified, learned and enlightened society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in sacred books, that they are deservedly honored with our royal favor.—Your excellency must consider yourself as bound to fulfil this royal request. Given in Rebialavil, 1229.

(Sealed)

FATEH ALI SHAH KAJAR."

The following is a note annexed to Dr. Lathrop's Sermon, mentioned in the beginning of this Number.

Extract from the Report of Missionaries.

In the state of Pennsylvania, west of the Alleghany mountains, there are about 200,000 inhabitants, and only 101 presbyterian and congregational churches, 57 ministers, and two methodist circuits.

* I beg leave to remark, that the word "Tilawat," which the translator has rendered "read," is an honorable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which *the Shah holds* the New Testament. *Note by Sir Gore Ousely.*

In the state of Ohio, containing a population of more than 230,000, there are only 78 churches, 49 ministers, and a few methodist and baptist preachers. The Sabbath is much disregarded; gross ignorance prevails.

In the state of Virginia, containing a population of nearly one million, there are about 70 presbyterian societies, and about 40 ministers. The episcopal churches, once respectable, are reduced to a small number, and their ministers are less than 30. The houses of worship are in a state of decay.

In Kentucky, among 400,000 nearly 500,000 people, there are about 90 presbyterian churches, and 40 ministers; a considerable number of methodist and baptist preachers. Universalism and infidelity are very prevalent.

Tennessee is in much the same condition.

The Missisippi Territory in a condition much worse. There are only 6 presbyterian churches, 4 ministers, and some itinerant preachers of the baptist and methodist denomination. The state of this society is deplorable. Scarcely a man rides without a pistol, or walks without a dagger.

Of several other new states the reporters give no better account. Of our newly acquired territory the account, which they give, is dismal and affecting.

Report of the Directors of the Hampden Bible Society, made at the annual meeting of said Society, Aug. 1814.

The Directors of the Hampden Bible Society, respectfully Report, That they have in the whole, purchased of Messrs. Hudson & Goodwin, seven hundred and forty-four Bibles, at 62½ cents, exclusive of the cost of transportation. They have also purchased of the Philadelphia Bible Society, five hundred copies of the Stereotype Bible in sheets, at 43 cents, exclusive of package and transportation, and have also purchased of Wafriner & Bontecou, seventy-five Testaments, at 30 cents each. The Treasurer's account exhibited to the Society, shews that he has received, since the last annual meeting, $509 18 cents, making, with the balance then in his hands, $809 01½ cents and has paid out the sum of $735 87½ cents, leaving a balance in his hands when this Report was made of $73 14.

As soon as the Bibles were obtained, the Directors, without loss of time, delivered to the care of the Committees in the several towns and parishes, and religious societies, Bibles and Testaments, in the first place to supply those that were wholly destitute, and as soon as it could be done, for the use of those who had subscribed for them.

[*Here follows a detailed account of the distribution of the Bibles.*]

Of the Bibles purchased of Messrs. Hudson & Goodwin, only twenty-four remain undisposed of in their hands.

The Directors have had no returns from the several town and society committees since they have received the books, and can therefore give no detailed account of the distribution.

Having distributed more than 700 Bibles, and 76 Testaments, they trust the most urgent wants of the inhabitants of the county are supplied; but they fear that in some sections of the county a sufficiently thorough and accurate investigation has not been made. The Directors feel the importance of continued exertions of the several society committees, that no destitute person shall remain in the county without the offer of a Bible. Doubtless cases will continually be found, if sufficient pains are taken, of persons who, without the aid of this society, would be deprived of this great blessing.

In some instances returns have not yet been received from the town committees, of the number of subscribers and their names. They hope returns of the subscribers, and of the distribution of the Bibles and Testaments, will be made without delay.

The Directors cannot refrain from offering their thanks to the Author of all good, that so much has already been done by the Society, and with them their fervent prayers that the exertions of the Society may not be

relaxed. Those who through the medium of this association, have furnished themselves and their families with the word of life, while they are careful to make a right improvement of this treasure, ought to remember those who are perishing for lack of vision, and those who have none to help them.

If the inhabitants of this county are well supplied, they ought to bless GOD for so distinguished a privilege; but if truly and sincerely grateful therefor, instead of relaxing they will increase their exertions, that others may receive that treasure which is above all price.

An account of the proceedings of the Society for propagating the Gospel among the Indians and others in North America, extracted from the Appendix to Dr. Parish's Sermon, preached at Boston Nov. 3, 1814.

Stockbridge Indians.

THE Rev Mr. Sergeant has brought down his journal to July 1, 1814; from which it appears that his missionary services have been uninterrupted. With what success, a few extracts from it will show. Instances of individual comfort or improvement are worthy of notice. "August 1, 1813," after preaching to the Oneidas, Mr. S. "concluded the day by preaching a third sermon at a private house, where resided an old chief, called *Skonando*, blind with age; after which the old man, in a very affectionate manner, thanked both speaker and hearers for their kind attention to him in holding a meeting at his house; and observed that he had much pleasure and comfort in hearing the word of God."—"Sept 3. This day visited a Christian member of the church, who said to me, 'I am glad to see you. I hope I am ready to die, if it be God's will. I feel the work and labor of a Christian is a great thing; that all Christians ought to be engaged and faithful in their Master's work." A sick woman, of whom the Missionary says, 'I hope a Christian,' on being asked if she was ready and willing to go, if it were the Lord's will, answered, "If I know my own heart, if the Lord thinks I have finished my work, I look upon it beautiful to leave all and go to him; for in him is all my comfort and happiness for this life and the life to come." Soon after, he observes, "Preached a funeral sermon on occasion of the death of the above mentioned Christian woman, who, I have good reason to believe, died in the faith." The journal records instances of a general nature, of a favorable reception and improvement of the instructions and counsels of the Missionary Having attended a funeral at a village of Oneidas, who live near the residence of his family, "commonly called the Pagan party," he observes: "It always appeared to me, the young people and part of the chiefs were always fond of hearing religious instruction. They sung a psalm in their own language, and all behaved well." The use of ardent spirits is discountenanced with some success. A religious woman and member of the church had occasion to raise a barn. "Her carpenters were sober people. She determined not to have any spirituous liquors made use of on the occasion Some of her friends, fond of liquor, remonstrated." Her reply being discreetly decisive, "all opposition ceased; harmony ensued." At an Indian wedding, the Missionary gave an address on the duties and blessings of the marriage life. "The invitation according to custom among the principal families was public. The larger half of the tribe was collected; a handsome table, which would hold about 25 persons, was spread; a plentiful supply of provisions prepared, but no liquor. No disorder took place, but all behaved with becoming propriety, and dispersed after supper to their several homes." It is encouraging to remark, that this attempt for the expulsion of the worst enemy, is attended with the introduction of the best friend of man—the Bible.

Narragansets.

Mr. Shores, having satisfactorily

taught the Indian school at Charlestown (R. I.) the last year, has been reappointed its instructor. His journals to the 6th of October last are received. An uncommon seriousness prevailed among the Indians the last year, which had a visible influence on parents and children in reference to the school; rendering both more solicitous to improve the privilege.

Wyandots.

We notice these Indians here, because they have heretofore received aid from us. Mr. Schermerhorn, in his copious and valuable Report to the Society, mentions this tribe among numerous others; and observes that the mission of the Synod of Pittsburg among this nation has met with considerable success. "There have been several hopeful converts to Christianity, and many of the young children have been instructed in reading and writing, in which they made good proficiency. The storm of war drove them from their peaceful habitation, and they have sought refuge among the white inhabitants. They arrived at Zanestown, near Urbana, in November, 1812. They sided with us in the war."

Western Indians.

The total extinction of most of the Indian tribes in New England, and the extreme diminution of those which remain, may render it expedient for the Society to extend its charity to tribes in the remote parts of North America. The design of the commission given in 1812 to Messrs. Mills and Schermerhorn was, to procure exact information of the state of such remote tribes, with particular reference to future missions, whenever they may be judged practicable and expedient. The Report mentioned in our last publication, as preparing for the Society, was communicated at the annual meeting in May; and copies of it have been printed for the use of the members. It is very copious and satisfactory, and may, at some future period, be of great practical utility.

District of Maine.

The Missionaries, appointed the last year for this District, have performed the service assigned them, and made their returns. Nothing of importance has occurred to vary the general view heretofore given of this region.

Ohio.

The failure of the Mission at Sandusky having prevented the application of a grant of seventy-four dollars, voted to that mission in 1811; the Rev. Mr. Badger, to whom that sum was entrusted, and who had seasonably given information of the failure, was authorized and instructed to perform missionary service, for a term proportioned to that grant, in the destitute parts of Ohio. He has recently performed the service, to the satisfaction of the Society.

The Society has again attended to the exigences of Provincetown; made a grant to one of its old and faithful Missionaries for recent useful services; and appropriated a sum for the purchase of books. The continued distribution of books is gratefully acknowledged by the receivers.

The amount of the funds is stated to be $23663 62.

Cash on hand, $887 70.

Of the above capital, $8861 56 is considered as the donation of *John Alford, Esq.* and the income thereof appropriated exclusively for the benefit of the Indians.

$500 was presented to the Society in June last, by *His Honor William Phillips, Esq.* to be expended during the current year.

The collection at the church in Chauncey-Place, on the 3d November, 1814, was $180 40.

Missionaries for A. D. 1814.

Names.	*Months.*
Rev Daniel Lovejoy	2
Mr. Robert Cochran	3
Rev. Asa Piper	4
Rev. Josiah Peet	3
Rev. Curtis Coe	2

To Rev. Peter Nurse of Ellsworth, a grant of $100

To Do. Do. for Schools 100
To Rev. Silas Warren, of Jackson, 100
To Rev. Benjamin Chadwick, 25
To church and society in Provincetown, 100
Appropriated to purchase Books, 50

On Alford fund. [*for Indians.*]
Rev. John Sergeant, of N. Stockbridge, 220
do. for Schools, 50
Mr. Silas Shores, Indian School at Charlestown (R. I.) 150

[The names of the Officers and of the select Committee were given in the Christian Disciple for may 1814, p. 190.]

Members elected since the last publication.

Rev. John Foster
Caleb Gannett, Esq.
Rev. Samuel Gile
Levi Hedge, Esq. Prof. Log. Met. et Eth
Rev. Joshua Huntington
Rev. Charles Lowell
Rev. Joseph McKean, LL. D. Prof. Rhet. et Orat.
Mr. Elisha Ticknor
Mr. Edward Tuckerman, jun.

Members deceased since Nov. 1813.

Rev. Thomas Barnard, D. D.
Rev. Thomas Prentiss, D. D.

Remarks on the glorious intelligence contained in the treaty of peace.

To remark on such things as may be made subservient to the peace and happiness of the world, cannot be inconsistent with the title and design of this work. Our joy on the return of peace has been sincere. The treaty we regard as a very good one, all things considered. While the avowed objects of the war are wisely passed over in silence, *principles* are brought to view, which, if properly cultivated, will *infallibly exclude war from the world.*

By the treaty it appears, that there are still points in dispute between the two governments, which might have been the occasion of future wars, had not seasonable arrangements been made for a friendly adjustment. These questions relate to certain islands, which are claimed by both nations, and to the dividing line between the British Provinces and the United States. Disputes of such a nature are as good ground for wars, as any which has been found in past ages. What then are the principles discovered by the commissioners, to avoid war on these questions? They have discovered that peace is better than war, and that such controversies may be settled by *reference* or *arbitration.* Accordingly the treaty provides that commissioners shall be appointed by each of the two governments, to examine and settle the points in debate; and if they cannot agree, they are to make out fair statements of the cases, and then the whole is to be submitted to some friendly sovereign, whose decision is to be final.

"Necessity is the mother of invention," and the occasion of many useful discoveries. Sometimes when people are in distress, they are led to make use of simple means, which prove efficacious. Thus these means become known to others, and acquire popularity. Then thousands are wondering why such simple remedies remained so long concealed. In some cases, after a remedy becomes known to eminent practitioners, it may be found that the same had long been in use among illiterate people, or untutored savages. It is so in respect to the principles disclosed in the treaty. They had long been in use among honest and peaceful citizens. But it seems not to have been known to statesmen, nor even to common people, or at least not duly considered, that national controversies could be settled on the same simple principles, as private controversies between two honest individuals.

The commissioners at Ghent, however, have discovered that but two

things are necessary to avoid the calamities of war, viz. That the rulers of nations should possess a *disposition for peace*, and *adopt the principles of common sense* for the settlement of controversies.

It may seem wonderful to many, that a remedy for war, so simple and so safe, had eluded the search of statesmen for so many ages. But we should consider how many centuries passed away, before it was known to the most eminent physicians, that *pure air* and *cold water* might be safely and usefully applied in cases of fever and inflammation; and that these were to be preferred to *impure air* and *hot stimulants*.

If such points as are now in dispute, may be settled on the principles exhibited in the treaty, common sense can easily see, that these principles may be extended to every species of national controversy. Happy indeed it would have been, had these principles been known and applied prior to the late war. What scenes of violence and misery would have been avoided! To every reflecting person it must be evident, that had the two governments known these principles, and been as sincerely desirous to *avoid the war* before it commenced, as they were to *make peace*, when the treaty was formed, no war would have taken place. To have prevented the war altogether, nothing surely could have been necessary but a treaty of amity, in which *all points*, that could not be agreed on, should be buried in profound silence, or referred first to commissioners, and as the last resort to the decision of some friendly sovereign. No person, it may be presumed, of common decency, will deny, that such a treaty would have precluded the war. And what better than this has either nation obtained by all the sacrifices which have been made in three bloody campaigns?

Is there then no reason to apprehend, that the voice of God to Cain is applicable to many on one side or other of the late contest?—"*Where is Abel, thy brother?—What hast thou done? The voice of thy brother's blood crieth unto me from the ground.*"

But since the principles for avoiding war were not seasonably understood and applied, let christians rejoice that the light has at last resulted from the dreadful collision. While they deplore the evils which took place during the reign of darkness, let them be grateful, that principles are now discovered, which, if properly cultivated and applied, may render the present peace as durable as time. Let not this ray of light ever be forgotten; or ever eclipsed by warring passions. Let all sincere christians unite in one vigorous effort, to diffuse this light through the world. If proper exertions shall be made in Great Britain and in the United States, it will never be in the power of either of the two governments again to declare war against the other, without being *made to feel*, that they *sin against the light*, and that *good men must abhor their proceedings*.

POETRY.

SAFETY IN CHRIST.

Jesus, my Savior! in thy breast,
My heart shall seek its surest rest.
Let others rove abroad to find,
Employment for the restless mind;
Thou art my all—I ask no more,
My great, and my abundant store.

Come then, my Savior, come and be,
Life, health, and happiness to me.
The world may spread its snares around;
With thee secure, no dart can wound.
In vain its poisoned arrows fly,
If thy protecting arm be nigh.

* *

On the death of a child at daybreak—by the late Rev. R. Cecil.

"Let me go, for the day breaketh."

CEASE here longer to detain me,
Fondest mother drowned in woe,
Now thy kind caresses pain me,
Morn advances—let me go.

See yon orient streak appearing!
Harbinger of endless day;
Hark! a voice, the darkness cheering,
Calls my new born soul away.

Lately launched, a trembling stranger,
On the world's wide, boisterous flood,
Pierced with sorrows, tossed with danger,
Gladly I return to God.

Now my cries shall cease to grieve thee,
Now my trembling heart find rest.
Kinder arms than thine receive me,
Softer pillow than thy breast.

Weep not o'er these eyes that languish,
Upward turn toward thy home;
Raptured they'll forget all anguish,
While they wait to see thee come.

There, my mother, pleasures centre—
Weeping, parting, care, or woe.
Ne'er our Father's house shall enter—
Morn advances—let me go.

As thro' this calm and holy dawning,
Silent glides my parting breath,
To an everlasting morning—
Gently close my eyes in death.

Blessings endless, richest blessings,
Pour their streams upon thy heart!
(Tho' no language yet possessing,)
Breathes my spirit ere we part.

Yet to leave thee sorrowing rends me,
Tho' again his voice I hear—
Rise! May every grace attend thee!
Rise! and seek to meet me there.

Ordinations.

AT Wells, March 8, Rev. Jonathan Greenleaf, to the pastoral care of the first church and society in that town. Introductory prayer by Rev. William Miltimore of Falmouth; Sermon by Rev. Francis Brown of North Yarmouth, from Matth xvi. 13; Consecrating prayer by Rev. Moses Sweat of Sandford; Charge by Rev. Jonathan Calef of Lyman; Right hand of fellowship by Rev. Nathaniel H. Fletcher of Kennebunk; Concluding prayer by Rev. Mr. Calef.

At Ward, March 1, Rev. Enoch Pond—Introductory prayer by Rev. Dr. Crane of Northbridge; Sermon by Rev. Elisha Fiske of Wrentham, from 1 Cor. xv. 10; Consecrating prayer by Rev. Dr. Austin of Worcester; Charge by Rev. Edmund Mills of Sutton; Right hand of fellowship by Rev. Edward Whipple of Charlton; Concluding prayer by Rev. Joseph Goffe of Milbury.

March 15, Rev. N. L. Frothingham was ordained to the pastoral care of the first church and congregation in Boston—Introductory prayer by Rev. Prof. Ware; Sermon by Rev. Prof. McKean, from John xxi. 20; Consecrating prayer by Rev. Mr. Channing; Charge by Rev. Dr. Lathrop; Right hand of fellowship by Rev. Mr. Thacher; Concluding prayer by Rev. Mr Parkman.

At Sterling, March 22, Rev. Lemuel Capen.—Introductory prayer by Rev. Dr. Porter of Roxbury; Sermon by Rev. Dr. Harris of Dorchester, from Rom. x. 15; Ordaining prayer by Rev. Dr. Ware of Harvard College; Charge by Rev. Dr. Sumner of Shrewsbury; Right hand of fellowship by Rev Mr. Thayer of Lancaster; Concluding prayer by Rev. Mr. Peirce of Brookline.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Cyrus Pierce, Cambridge
Mr. Jonathan P. Dabney, do.
Mr. Samuel Gilman, Boston.
Mr. David Reed, Cambridge.
Mr Joseph Allen, do.
Mr. Thomas Prentiss do.

Errata.—We regret that in the last Number the following errors were not *seasonably observed:*—In page 81, line 7, for 213 read 313—page 94, l. 14, for *205 read 105*—the same, line 16.

THE

CHRISTIAN DISCIPLE.

No. 5. *MAY*, 1815. Vol. III.

LIFE OF MRS. SARAH ELLIOT.

Mrs. Elliot, the wife of Lieut. Ezekiel Elliot of Thornton, was born at Newbury Port, April 21, 1753. She was daughter of Mr. Moses and Mrs. Elizabeth Brown of that place. After the death of her father, which happened when she was young, the family removed to Campton in New Hampshire. She was married to Mr. Elliot in July 1771, and removed to Thornton while no other family was in the town. With her character in early life the writer was not particularly acquainted. He has however reason to believe that she was amiable from her childhood. She was one of the many exemplary christians, who have not been able to tell the precise time of their conversion, or when they *began* to be the friends of God and religion. This circumstance sometimes occasioned needless perplexity to herself. But she possessed and she exhibited evidences of real religion far preferable to the most splendid accounts of conversions, which are unaccompanied with a holy walk. Narratives of remarkable agitations of mind, followed by raptures, are in themselves no certain proofs of true religion or real conversion. They may be followed with such a temper and such a life, as are proper evidences of religion. Those fruits of the spirit which are genuine evidences, are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance." But these may exist without being preceded by any of those extraordinary circumstances, which are sometimes narrated as the best evidences of true religion. In no instance do the scriptures mention those extraordinary occurrences, as things by which we are to judge of our own moral characters, or the state of others. They are in truth no proofs one way nor another, neither that a person is born again, nor that he is not. For in some cases those who give such narrations, give other evidences of love to God and man, which cannot be disputed; and some who give such narratives, live in a manner, which affords ample evidence that they are still "in the gall of bitterness and bond of iniquity."

By Mrs. Elliot the proper evidences of genuine religion

were so abundantly displayed, in obedience to God, in a reverence for his name, his word, and his worship, and in undissembled love and kindness towards her fellow creatures; that it is believed no one who had much acquaintance with her, doubted her being a sincere follower of Jesus.

Not long after Mr. Estabrooks, the first minister of Thornton, was settled, Mrs. Elliot was received as a member of the church; and she gave in the subsequent course of her life abundant evidence that she was a *living branch* of the *true vine.* That she was without imperfections, will not be pretended. Of these she was probably more sensible than her most intimate friends; for she ever appeared to have a humble opinion of herself, and a sense of her need of the pardoning mercy of God through Jesus Christ.

Her regard to public worship and the institutions of religion, was very strong; so strong that it sometimes led her to pass the bounds of prudence in her exertions to wait on the Lord in a public manner, and in going out for that purpose when the state of her health required peculiar care. But her religion was not of that kind which is satisfied with mere Sunday or public services. It was a religion which displayed itself in active benevolence; it was an every day religion; a domestic, as well as public religion; and a persevering religion.

From religious principle as well as from affection, she treated her husband with kindness and respect, and sought his happiness.

She was the mother of fifteen children, thirteen of whom survived her. She had both a maternal and a religious tenderness for her children. As they were numerous, her life was truly a life of care; for her care extended to their souls, as well as their bodies. Few mothers have taken greater pains than she did to instil pious and benevolent sentiments into the minds of their children while young. She was assiduous in her endeavors to excite in them due reverence for God and for religion, love to the scriptures, esteem for pious persons, whether rich or poor; a kind disposition to all men, and an abhorrence of the ways of impiety and vice. While she was strict in her endeavors to restrain them from dangerous courses, she was so affectionate that she secured to herself from them a great share of filial love and esteem.

There were two qualities in Mrs. Elliot's religion, which were so strongly manifested, as to command the admiration of her acquaintance; namely, *compassion for the poor and afflicted,* and *patience under her own sufferings.* She was indeed the mother and the friend of the poor and distressed, and seemed to be never weary in well doing for their relief. The poor of the society knew very well where they might go for help, and not apply in vain. They knew where there was a heart that could *feel,* and would not be contented with saying, "Depart in peace, be ye warmed and filled," without affording more valuable means of relief than empty words. It will be ac-

knowledged by those who knew her, that if she erred in her treatment of the needy, it was on the side of charity; that she gave more abundantly than the circumstances of her own family would seem to justify. But she appeared to have an invariable confidence in God, that her own family would not be sufferers by her beneficence; and that what she gave for the relief of others, would not be lost at home. The idea seemed to be strongly impressed on her mind, that the most certain way to secure the smiles of God on the worldly interest of her family, was to make a benevolent use of the bounties of his providence; and not to refuse help to those who were in present want, through fear that she or her family might be needy at some future time. Her care for the poor seemed to be as habitual as her care for her own children; nor were they forgotten by her in her dying counsels to her family.

But she was no less remarkable for submission and patience under her own sufferings, than for compassion for the sufferings of others. She was in a great degree subject to personal sufferings by bodily maladies. Prior to her last sickness she was several times brought apparently to the gates of the grave; but contrary to the expectations of her friends, she was spared for farther usefulness. For the last twelve years of her life, she was subject to a malady which forbad her lying down, and she was wholly deprived of the use of a bed; summer and winter, during that long space of time, she was obliged to sleep sitting, nor could she so much as lie down for the momentary relief of a change of position. This gave opportunity for singular displays of patience under suffering; and she seemed to "let patience have its perfect work." Under the most painful circumstances she manifested the greatest calmness and resignation. The greater her afflictions were, the more perfect her confidence in God appeared; and the more sensible she seemed to be of his goodness and mercy, in the blessings she still enjoyed. Instead of spending her time in useless complaints and sinful repining, she was abundant in speaking of the kindness of the Lord, and in endeavors to deduce useful reflections from the vicissitudes of life.

In those instances of sickness prior to the last, when her death was supposed to be near and her recovery hopeless, she uniformly appeared calm and submissive. She would give directions as to what she would have done in case of her decease, with as much serenity, as if, in perfect health, she had been making arrangements for a visit to a distant friend.

Mrs. Elliot died May 31, 1814. For some time prior to her last sickness, she enjoyed so much health as to be able to work about house and attend to the business of her family. She had been anxiously expecting a visit from the late minister of the town, Mr. Worcester, and hoping for the pleasure of attending public worship while he should be in the place. He arrived on Wednesday evening before her

decease. The next afternoon he spent with her. But before night she was taken ill with the prevailing fever, of which many had recently died in the town and vicinity. She felt considerable disappointment when she found she should not be able to attend meeting on the Sabbath, but she was far from repining. On Sunday her case was alarming, and the prospects of dissolution were increased on Monday. Considerable of the time her distress was so great that it was with much difficulty she attempted to converse. In the latter part of Monday night her pains subsided; she felt easy, and conversed with great freedom. She seemed to be fully aware that mortification had taken place, that she had but a short time to live, and determined that not a moment should be lost. She discoursed with the watchers in a moving manner, and with her numerous family individually, giving the most pious counsels, and enjoining on them a life devoted to God and to the good of their fellow creatures.

Early on Tuesday morning, Mr. Worcester was informed of her situation, and was requested to visit her without delay. When he arrived he found her engaged in administering her dying counsels. When she had gone through with her family, she requested him to sit down before her, where the others had severally been sitting one after another. Then with all the tranquillity and affection, which religion and friendship could inspire, she expressed her gratitude that he had been allowed to be with her in her last sickness, and her last moments; adding the most ardent wishes for his fidelity and usefulness. Recollecting that the time had arrived when he had before proposed to leave the town, she wished to know his present intention, and calmly requested that he would tarry to her funeral, as she thought it would be a great comfort to her family and connexions. He gave her encouragement that was received with joy. Expecting that he would preach on the occasion, she particularly requested that he would not speak in commendation of her character, for said she, "I do not feel worthy of it." After a little conversation, she requested that he would pray with her once more. Very soon after the prayer was closed, she gasped, and died without a groan.

Thus lived and thus died, that amiable christian woman. The account has indeed been written by one who was long a friend and brother to Mrs. Elliot; who had on many accounts great reason to respect her, and who cherishes still a tender regard for her character. He is aware that friendship is apt to express itself in strong language, in characterizing its objects; but it has been his aim not to exaggerate in any thing; and he is confident that *truth* could say much more in her favor, than *friendship* has done.

But to eulogize the dead, or to pay a tribute of respect to a deceased friend, has not been the object of the writer; but to exhibit an example of piety and benevolence worthy to be imitat-

ed. It is also hoped that this narrative may be a means of correcting some mistakes, and removing some doubts, by showing what is *not* essential to true religion, and what is its genuine influence on the heart and life, when it reigns as the predominant principle.

The *faith* of Mrs. Elliot was of that kind which "worketh by love." Her *hope* was of that kind which "purifieth the heart" and disposeth to obedience. By due attention to this example some may be convinced, that they have relied too much on things which are no certain evidences of piety or of safety, while they have thought too little of the account given by James of true religion, "If any man among you seemeth to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure and undefiled religion before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." James i. 26, 27. It is also, we fear, not duly considered by all, that Jesus "gave himself for us, that he might redeem unto himself a peculiar people, zealous of good works."

In whatever way or by whatever means the attention of a person may have been first excited to the things of religion, or a pious temper and habit produced in them, OBEDIENCE to the commands of Christ, is to be regarded as the evidence of religion. Christians should be careful not to establish a criterion of religious experience which will expose them to censure any as destitute of religion, who live in obedience to the gospel; or to applaud any as religious, whose faith worketh by hatred instead of love, or whose faith is "dead, being alone."—"For as the body without the spirit is dead, so faith without works is dead also." "And he shall have judgment without mercy, that hath showed no mercy." But to the upright, God will show himself upright, and to the merciful he will show himself merciful.

DANGERS OF LIBERALITY.

IT has often been objected to those christians, who are distinguished by their charitable sentiments towards men of different opinions, and by their assertion of the rights of free inquiry and private judgment, that they are *cold* and *indifferent* on the subject of religion; that they want devout affection, zeal for truth, and an interest in the cause of Christ; that their religion is a profession of the lips, or a decency of manners, rather than a deep feeling, a vigorous attachment, and the offering of the heart to God.

The frequency with which this charge is urged, gives us reason to fear, that it is not wholly without foundation. The representations of opponents are indeed to be received with distrust. But there is generally a portion

of truth in public sentiment; and when a censure has long been attached by the multitude to a class or party, we may presume without uncharitableness, that it is not altogether a malignant and unsupported fiction. It is best then to acknowledge with christian frankness and sincerity, that men of liberal minds have often been defective in fervor; that the spirit of free inquiry has sometimes, if not frequently, produced an indifference about opinions; and that the dread of bigotry and fanaticism has hurried many into the opposite extreme of languor and insensibility. In admitting all this, we do not disparage candor and free inquiry any more than we disparage a zeal for truth, by saying that it has sometimes degenerated into intolerance, and lighted the fires of persecution, or than we condemn religious fervor by saying, that it has sometimes, for want of judicious direction, broken out into delirious transports and a blind and furious enthusiasm. The fact is, human nature is prone to extremes. Every principle of action, and every feeling may pass its proper limits. Even our best sentiments may become dangerous excesses, just as the flame, which warms and revives, will, if unrestrained, burst forth into a devouring conflagration, or as the air, which refreshes us in the breeze, may rush on us in the overwhelming whirlwind.

That a man of study and reflection should slide into a moderation of feeling, bordering upon coldness, and should distrust and fear the admission of the affections into religion, ought not to excite our wonder. When such a man surveys the history of the church, and sees the atrocities which a blind zeal has committed, the torrents of blood which a passionate devotion has shed; when he sends his imagination into the depths of the inquisition, and observes the instruments of torture, with which a frenzied superstition labored to perpetuate its empire; when he sees the extravagancies of imagination, which in ages of darkness were propagated as communications from God; when he sees the usurpations of the proud, the denunciations of the arrogant, and the frauds imposed on the credulous multitude by those who pretended to extraordinary sanctity; when in a word he sees human systems, the growth of gloomy or heated minds, taking the place of the mild and simple doctrines of christianity, rending whole kingdoms with dissension, embittering social life, quickening and arming the worst passions of our nature, and even promising the highest seats in heaven, to the most unrelenting and uncharitable; when the reflecting man reviews these melancholy scenes in the history of the church, can we wonder, if from dread of extravagance, and from distrust of the affections, he should fall into a habit of cold speculation, and should prefer a religion which, retiring from the heart, resides only in the understanding?

But whilst we offer this explanation of the coldness which has often been observed in men of liberal sentiments, we mean not

to justify it—Such men ought to know, that the best gifts of God are liable to abuse, and that the nobler the gift, the more dangerous is its perversion; such men ought to know, that the opposite of wrong is not necessarily right. We should deem that prudence deserving only of compassion, which, to save the body from a burning fever, should expose it to a chilling atmosphere, and freeze the current of life; and equally to be compassionated is that caution, which, to escape the paroxisms of enthusiasm, extinguishes the sensibility, and damps all the ardor of the soul. Affection is to the soul what the warmth of the sun is to universal nature.—Rob that glorious orb of its warmth, let it revolve over us to shed only a cold light upon the earth; and every region of nature, now so full of motion, fruitfulness, life, and joy, would become the dreary empire of desolation, silence, and death.

The affections are not useless parts of our nature, but on their just direction, our excellence and happiness peculiarly depend. The affections give to the character its principal charm and interest. We delight to see the heart awakened by a pure emotion. Who would take from domestic love, from friendship, from patriotism, from benevolence, their glow and fervor, and reduce them to cold calculations of the understanding. If every other sentiment is improved by warmth, why shall religion be a cold and lifeless principle? Is affection an improper tribute to be offered to God? His whole character is an appeal to our affections. His character is the concentration of all that is lovely and venerable; and in his relation of Father, Benefactor, and Sovereign, how powerful are his claims on the best sentiments of our nature?

It is of great importance that religion should be an affection of the heart, as well as a conviction of the understanding, because it is to govern in a soul, which is agitated by various passions, which is powerfully solicited by the world, and which is prone to contract a sensual taint and a sordid character. These strong and dangerous propensities of human nature are not to be counteracted by mere speculations of the intellect. The *heart* must be engaged on the side of God and duty. To subdue the love of the world, a nobler love must be kindled within us. A new and better channel must be found for that desire, which we would turn from unworthy ends. We cannot, if we would, extinguish the affections. Our safety consists in directing their force and energy to noble and elevated objects, to God, to virtue, and to immortality.

Religious sensibility is of great importance, as it gives animation and delight to the obedience of all God's commands, to the practice, even of painful duties. Sensibility, affection, communicates an almost incredible force to human nature. Where men love strongly, what toils and sacrifices can they endure? How lightened is labor? How cheerful is suffering? A warm affection seems almost to create

new faculties in the soul. It spreads a new lustre over the countenance, and seems even to nerve the body with new power. Men have never done much, when the heart has been cold, and what have they not done, what have they not subdued, when the heart has been quickened to generous emotions. To rob religion of sensibility, is to make it inert and unproductive, to render obedience to God a toil, and his worship a mechanical and wearisome service.

Let us then beware of that tendency to coldness, which has been charged on liberal christians. Their views of religion have certainly nothing to chill the heart, but every thing to raise it into love and hope. Their views might well be distrusted, were they unfavorable to an affectionate piety; and what is more, their cause might be given up in despair, did it require the extinction of sensibility. Human nature will never be satisfied with a system, which does not awaken sentiment and emotion. Man has a thirst for excitement; he delights in the exercise of his affections, and his Creator can hardly be supposed to give him a religion, which contradicts this essential part of his nature.

THE SANGUINARY CUSTOMS WHICH HAVE BEEN POPULAR IN CHRISTENDOM.

If any customs may be called antichristian, such are those of a malignant, revengeful, and sanguinary character. If any opinions are antichristian, they are those which authorize customs and acts contrary to the spirit of the gospel. In writing on the influence of Constantine the Great, we stated that the custom of public wars became popular among christians in the reign of that emperor. We also suggested that probably two other bloody customs were adopted by christians, under the same influence. By more thorough examination, we find that no less than SEVEN sanguinary customs have at different periods been popular in christendom. They are the following: Public wars; destroying men for supposed heresy; propogating the gospel by the sword; the crusades against the Mahometans as infidels; private wars under the feudal system; the judicial combat; and the custom of private duelling. *Five* of these customs have been abolished, and are now generally regarded as antichristian and abominable. On this ground we may confidently hope that the time is at hand, when the remaining two will share the same fate. These seven customs must have had a most powerful and injurious influence on the character of christian nations, and on the temper and morals of individuals. We propose to exhibit and compare these several customs, and to show their repugnance to the spirit of the gospel. The first is too well known to

require any description. We have shown when it became popular among christians. The second, we shall now concisely display, both in respect to its origin and its effects.

Dr. Mosheim mentions what he calls "two monstrous errors, which were almost universally prevalent in the fourth century; and which became a source of innumerable mischiefs in succeeding ages." "The first of these maxims was, that it was an act of virtue to deceive and lie, when by that means the interest of the church might be promoted." "The second—equally horrible—was, that errors in religion, when maintained and adhered to, after proper admonition, were punishable with civil penalties and tortures." Vol. i. p. 374.

Having made some remarks on the first of these maxims, the Dr. says, "The other maxim, relating to the justice of punishing error, was introduced with those serene and peaceful times which the accession of Constantine procured to the church. It was from that period approved by many, enforced by several examples during the contests which arose with the Priscillianists and Donatists, confirmed by Augustine, and thus transmitted to the following ages."

By these two maxims, both *falshood* and *murder* were authorized as means of promoting christianity, and *purging* the church from the guilt of erroneous opinions!! If satan himself had been permitted to dictate to the clergy, he could not have devised any means better adapted to his own purpose.

In regard to Augustine, who sanctioned this murderous custom, we are told, "He understood the ten commandments in a spiritual sense; and *thou shalt not kill* signified, thou shalt not kill orthodox believers. The command did not protect the heretic." *Eccles. Researches*, p. 103.

Who then are the orthodox, and who are the heretics? This is certainly an important question, if we may *kill* the one and not the other. Professor Boehmer has answered these questions. "By orthodoxy is to be understood *whatever the ruling party are pleased to say;* and heresy is a differing from it."

This answer accords with the practical explanations, which have been given in every age since Augustine explained the sixth commandment.

The principle established in the fourth century has occasioned the death of *millions* of christians. It converted the professed followers of Jesus into murderers of each other. Every persecuting sect from the days of Augustine to the present, has appeared to adopt his explanation of the command, and to practise accordingly. But as every man necessarily believes his own opinions to be correct, and those opposed to his, to be erroneous; the principle, as it related to the conduct of each of two persons of different opinions, amounted to this—*Thou shalt not kill* ME, but *I may kill* YOU. And as it applies to the conduct of different sects, it is this—The minority shall not kill any of the majority; but the majority

may kill those of the minority. A more bloody maxim was never invented. No wonder then that history abounds with records of murder for pretended heresy.

Much complaint has been made by christians of the sufferings endured, under the ten persecutions by the pagan emperors of Rome, prior to the reign of Constantine. But, says Dr. Newton —"Not to mention other outrageous slaughters and barbarities; the Crusades against the Waldenses and Albigenses, the murders committed by the duke of Alva in the Netherlands, the massacres in France and Ireland, will amount to more than TEN TIMES the number of all the christians slain in all the ten persecutions." *Dissertation on Proph.* Vol. ii. p. 327.

"It is calculated by Mr. Mede from good authorites, that in France alone were slain *a million.* From the first institution of the Jesuits—in a little more than thirty years, 900,000 were slain." "In the Netherlands alone, the duke of Alva boasted, that within a few years he had dispatched 36,000 souls—all by the hands of the common executioner."

This is a specimen of the tremendous havoc which has been made of human life, by adopting Augustine's explanation of the sixth command; and all this and much more has been done by those who professed to be the followers of the benevolent Jesus. The same horrid principle which occasioned these massacres, kindled innumerable bonfires in the various parts of christendom, to purge the church, by burning its members alive. The same principle, and the same bloody rage, erected the courts of inquisition, which proved as fatal to the lives of men, as the revolutionary guillotines of France.

So general was this delusion, that the reformers imbibed it and brought it with them when they dissented from the papal church. So far was their reformation from being *thorough*, that they retained the most bloody principles of the Roman church. And however painful the task may be, it is a duty to own, that our forefathers brought this dreadful principle with them when they fled from persecution to this country; and after their arrival they reduced it to practice, to the ruin of a considerable number.

It is not possible to ascertain the precise number of persons, who have been slain by christians on this sanguinary principle. It is however probable, if a slaughter should now be made in the United States of nearly that amount, there would not be a soul left in the land to report the calamity.

But blessed be the God and Father of our Lord Jesus Christ, that by the progress of light and truth, this sanguinary custom has become an object of general abhorrence on both sides of the Atlantic! What would now be the feelings of people in our country, should they see hundreds of christians, in a year, dragged to the stake and consumed by fire, for no other reason than dissenting from the creed of the majority! What would be thought of

the clergy of any sect, should they now attempt to revive such a custom among us? Would they not be ordered to some "Retreat for the Insane," rather than be admitted into pulpits to propagate such a horrid doctrine?

But as odious as this custom now appears to us, it was for several centuries popular in Europe, among professed christians; and it was thought to be a necessary means for purging the church or preserving its peace and purity. Why then is it not now popular? Why has it been abolished?—The progress of light has produced a change in public sentiment and feeling. The increasing light of christianity, has so exposed the inconsistency and deformity of the practice, that we now see the most glaring opposition between such conduct and the benevolent spirit and precepts of the gospel.

May we not say without danger of exaggeration, that the "monstrous error," which supported this sanguinary custom, was sevenfold more dangerous to the souls of men, than any one of the opinions which the clergy of any sect attempted to extirpate by torture, burning and death? This error seems to have been a kind of two edged sword; calculated to kill the body of those against whom it was used, and to destroy the souls of those who used it. If from the fourth century to the seventeenth such gross darkness prevailed in christendom, that even the clergy thought the purity of the church could be preserved by murdering such of their brethren as happened to dissent from the creed of the majority, what reliance can be placed on the correctness of the theological doctrines which were formed during that period! Can it be the unpardonable sin to doubt the infallibility of *such guides?* If they might adopt such a "monstrous" *practical error*, that they could feel justified in such *anti-christian butchery;* can it be supposed that they were less liable, than people of the present age, to adopt erroneous opinions for gospel doctrines? If they could so misinterpret the *precepts* and the very *spirit* of the gospel, why might they not err in other particulars? Shall their opinions be forever regarded as the standard of orthodoxy? If so, why not adopt their bloody article in support of the others, as they did?

We do not wish to diminish the respect which is properly due to any of the clergy of former times; but it is a fact, that those supposed "fundamental doctrines," which have been the greatest source of controversy and bitterness in our land and our time, were formed during those days of darkness and dissension, and were supported by the bloody custom which has been considered. And too often when men of our age appeal to celebrated names of former times, as authority for their opinions, they appeal to men, whose *hands were defiled with blood;* men who adopted the sanguinary custom for the support of the very doctrines in question.

But it will be said, that such was the error and the spirit of

those times; and that the custom was not confined to any one sect. This is granted; but the error was not the less dreadful on that account; it was the more extensively fatal, and the more to be lamented.

The circumstance that so awful an error was general, and not confined to any one sect, serves to show how extensively a delusion may prevail, by giving popularity to a sanguinary custom; and that the general prevalence of a custom is no certain evidence of its justice or propriety. Therefore the long and general prevalence of the custom of war in christendom, affords no evidence that it is not as directly hostile to the spirit of the gospel, as burning men for supposed heresy. And we may be permitted to appeal to the conscience of every christian, and ask, was it more repugnant to the spirit of the gospel, to support a custom, which destroyed millions for a *supposed crime of their own*, than it is to support another custom, which sweeps away millions after millions *for no crime at all*; unless it be a crime of their rulers, who seldom share in the sufferings which the custom inflicts?

There is perhaps not a protestant ruler in christendom, who would not censure Augustine's explanation of the sixth command, as being licentious and abominable; yet every war maker gives a practical explanation of this command, which is still *more extravagant and murderous*.

Let us then hope and pray, that the progress of christian light and love may soon convince the world that public wars are no more essential to the support of civil government and the happiness of nations, than murdering supposed heretics was, to the preservation of peace and purity in a christian church. And if we are so ashamed of one bloody custom of our forefathers, that we cannot hear it named without blushing and horror; let us cease to act a part, which will occasion similar regret and confusion to our posterity, when they shall read the history of our times. We can make no better use of the errors of our ancestors, than by them to learn our own liability to err, and to take heed, lest in our turn, we fall under a similar condemnation, as *sanguinary christians*.

THE FOURTH COMMANDMENT MORAL IN ITS NATURE AND PERPETUAL IN ITS OBLIGATION.

On this commandment there is observable a greater variety of opinions, than on any other precept of the decalogue. This variety, probably, is owing in part to a peculiarity in the precept, but more to a disposition in many to evade or lessen its obligation. It is very important that we entertain just views of the fourth commandment, for by them our dispositions and practices will be more or less regulated.

In this commandment there is

what *moral*, *positive*, and *nonial*. The appropriation portion of time, frequently rring, for the worship of God religious exercises, is the *al* part of the precept. Deating the *seventh* part of is *positive*. God alone l discern the fittest portion ime for the Sabbath. The ge of the Sabbath from the nth to the *first* day of the is *ceremonial*. This change made by Jesus Christ, the l of the Sabbath. In this observe a succession of the stian to the Jewish Sabbath, e Christian religion succeed- the Jewish.

sus Christ, the divine Teach- om heaven, summed up the l law in two precepts, love od, and love to men. One ese he denominated the *first*, ther, the *second*, and affirmat, "on these two commands hang all the law and the hets." These two had been n at Sinai in ten distinct pres, in compliance with the ness of men, and in adapt- to various relations and ssary conditions in the world. the four first are included in to God, and the six latter ve to men. The second and l commandments are negly expressed, prohibiting the hip of God by images, and rreverent use of his name. y imply that we worship true God alone in a spirit- manner, and that we reve- e the name of God and what- appertains to him, in opion to every degree of pro- ty. The fourth command- t affirmatively enjoins a duty evidently as a mean of expressing and cultivating the love and worship of God. These three commandments, then, are *branches* of the first, which is, "Thou shalt love the Lord thy God with all thy heart," &c. and cannot be separated from it without perverting its design and opposing its benefit, especially in a social and public view. This essential branch, the fourth commandment, is the principal mean by which the law of love and piety to God is supported. Without the observation of the Sabbath, and public worship, which is evidently connected, it would be impossible, in the ordinary course of things, to maintain in society, piety to God and needful reverence for his being, character, and presence. Religious reverence for the Deity, including a belief of accountability to him, is necessary to the good order and happiness of society. This alone gives obligation in the mind and heart to oaths, legally administered, and is essential to every degree of true piety. The fourth commandment, then, like the other three of the first table, is founded in the moral nature of man, his relation to God, and to fellow beings, and results from all the reason and fitness of things. The reason of it is perceivable by every enlightened and considerate person. As it is most reasonable that men should love, honor, and worship God, and have none other; so it is the most reasonable that they should use the proper means of promoting and expressing such love, reverence, and worship; and this is the

same as to remember and sanctify the Sabbath day. The law of the Sabbath, then, is moral in its nature, and perpetual in its obligation, like the first commandment. The change of the day from the seventh to the first day of the week by Jesus Christ made no change in the moral reason, obligation, or general use of the Sabbath. The morality of the Sabbath does not consist in the appropriation of any particular day, but in the needfulness to man, and the reasonableness, that certain portions of time, without long intervals, should be appropriated, this being essential to the promotion of love and piety to God. When the Deity had separated and sanctified the seventh part of time, no alteration could be made, unless by the same authority and for equal reason. It is true, our Lord Jesus possessed divine authority, and declared himself Lord of the Sabbath; yet he did not pretend to change even the positive part of the Sabbath, the seventh part of time. He only changed the day from the seventh to the first day of the week, which is only the ceremonial part. But the appointment of a set portion of time, which is the moral part, he confirmed, as it was before established. In all his life, instructions, and example, he appears to have considered the fourth commandment as an essential and unalterable part of the moral law, which needed only to be explained, enforced and adapted to the christian dispensation, under which the yoke of religion is easy and the burden light. But he gave no countenance to any relaxation in piety and holiness in keeping the Sabbath day.

We have said that Jesus Christ changed the Sabbath from the seventh to the first day of the week. We pretend not that there is any record of the change in so many express words. Nor was it needful. His resurrection from the dead, on the first day of the week, meeting his disciples on that day between his resurrection and ascension, and especially the unanimous consent of the apostles and primitive christians, to keep that day, as the christian Sabbath, are good authority. Such consent and practice, without the least controversy, are tantamount to express precept. Moreover, it is altogether incredible that the apostles, who must have known the mind of Christ in all important matters relating to his kingdom in the world, and were themselves inspired, should have celebrated, with one consent, the first day of the week, as the Sabbath, had they not been directly instructed by their Master himself, or by the inspiration of the holy spirit. O.

DR. DODDRIDGE'S CATHOLICISM.

Mr. Editor,

Having seen in your number for November, some extracts from the writings of the pious, catholic and learned Dr. Doddridge, on "Heresy," tending to attract the

f christians to the foun-
ıd of religion—the *scrip-*
ınd to withdraw them
o great an attachment and
ce to the *creed* of fallı-
n; I have thought some
account of Dr. Doddridge
ıdd to the value of your

is the christian that does
e the ardent piety, feel a
nthusiasm at the sacred
and honor and respect
timents of this truly emi-
vine? It matters not an
ıether he was of Paul or
—this or that sect—but
ll dare to say he was not
rn of christian moderation,
lical charity, and most
ıs piety?

following are from Dr.
's Life of Dr. Doddridge.
ıis sentiments of those who
l from him in religious
ıs Dr. Doddridge exercis-
ed *great moderation.* He never confined TRUTH or GOODNESS to one particular sect." "A like candid and friendly spirit he endeavoured to promote among his pupils."

"Once, I remember, some narrow minded people of his congregation gave him no small trouble on account of a gentleman, in communion with the church, who was a professed Arian, and who otherwise departed from the common standard of orthodoxy. This gentleman they wished either to be excluded from the ordinance of the Lord's Supper, or to have his attendance upon it, prevented. But the doctor declared, that he would sacrifice his place, and even his life, rather than fix any such mark of discouragement upon one, who, whatever his doctrinal sentiments were, appeared to be a real christian." S. A.

FRAGMENTS.

RY VIII, King of Eng-
ppointed two archbishops,
bishops, together with a
r of Doctors of Divinity,
ave them in charge to
a religion for his people;
, to form articles of faith.
the commissioners had
ıny progress in this busi-
the parliament in 1541
a law, by which they *rati-*
the tenets which these di-
hould afterwards establish,
ıe king's consent. Hist. of
Vol. iv. p. 224.
his extraordinary conduct
remarks—"They were not
ed of thus expressly de-
claring that they took their religion upon trust!"

—

It is said that in the reign of Henry VIII, 72,000 criminals were executed for theft and robbery—which amounted to nearly 2,000 a year.

—

In the same reign a more correct method of *pronouncing* the Greek language began to be introduced—but this occasioned great dissensions. Bishop Gardiner employed the authority of the king to suppress innovations of this kind. The penalties inflicted for adopting the new pro-

nunciation were no less than *whipping*, *degradation*, and *expulsion*. Gardiner declared, that, "rather than to admit innovations in pronouncing the Greek alphabet, it were better that the language itself were totally banished from the universities."

Let us not be too severe on the follies of our ancestors; our posterity will probably discover things in the history of our times equally foolish and barbarous.

Hollingshed, who lived in the reign of Queen Elizabeth of England, wrote thus—"There are old men yet dwelling in the village where I remain, who have noted three things to be marvellously altered since their sound remembrance. One is the multitude of *chimnies* lately erected; whereas in their young days there were not above two or three, if so many, in most of the uplandish towns.—The second is the great amendment of *lodging*; for, said they, our fathers, and we ourselves, have lain full oft upon straw pallets, covered only with a sheet, under coverlets made of dogswaine or hopharlots, and a good round log under their head instead of a bolster.—Pillows were thought meet only for women in childbed.—The third thing they tell of is, the exchange of treene platters into pewter, and wooden spoons into silver or tin.

"In time past men were contented to dwell in houses builded of sallow, willow, &c.—but now sallow and willow, &c. are rejected, and nothing but oak any where regarded. Yet see the change; for when our *houses* were builded of *willow*, then had we *oaken men;* but now that our houses are come to be made of oak, our *men* are not only become *willow*, but a great many altogether of *straw*, which is a sore alteration.—Now have we many chimnies, and yet our tender lines complain of rheums, catarrhs and poses; then had we none but reredosses, and our heads did never ache. For as the smoke in those days was supposed to be sufficient hardening for the timber of the house, so it was reputed a far better medicine to keep the good man and his family from the quack or pose, wherewith, as then, few were afflicted."

The time referred to by Hollingshed was about three centuries ago; and the people were our ancestors in England!

DAY OF FASTING,

Observed by the Assembly of Divines at Westminster.

The following extract from the *letters and journals* of Robert Bailey, a divine of the Church of Scotland, strongly marks the zeal of "olden times."

"This day was the best that I have seen since I came to England. General Essex, when he went out, sent to the Assembly to entreat that a day of Fasting might be kept for him. We appoint, this day, four of our number to preach and pray at Christ's church; also, taking the occa-

sion, we thought it meet to be humbled in the Assembly; so we spent from nine to five very graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large two hours, most divinely, confessing the sins of the members of the assembly in a wonderful, pathetic and prudent way; after, Mr. Arrowsmith preached an hour; then a psalm; thereafter, Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours; then a psalm. After, Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and other seen faults, to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing. God was so evidently in all this exercise, that we expect certainly a blessing both in our matters of assembly and whole kingdom." [*Letters and journals*, Vol. ii. p. 18.]

THE IMPORTANCE OF CHRISTIAN EDUCATION. SECT. V.

HAVING illustrated the power of education in forming opinions, it will now be proper to consider the influence of opinions in regard to other ingredients of character. If it can be clearly shown that opinions have, or may be *made to have* a governing influence over our appetites, propensities and passions, our hopes and fears, our desires and aversions, our love and hatred; much will be done towards illustrating the importance of a truly christian education.

Mankind are possessed of appetites, propensities and passions, in common with other animals. These, simply considered, are neither virtuous nor vicious, any more than the senses of seeing, hearing, feeling, tasting and smelling. In relation to these, all that is necessary in forming a virtuous character is, to subject them to reason, religion and the word of God. We are not required *to eradicate*, but *to govern* them; not to destroy, but to bring them into subjection to the will of our heavenly Father.

In shewing the control of education over opinions, some facts were brought to view which also show, that opinions have, or may be made to have, a governing influence over our *appetites*. If the religious opinions of the Egyptians could restrain them from eating any of their deified animals; if the opinions of the natives of India could restrain them from eating any animal with "five senses," and from drinking ardent spirits; if the religious opinions of the Jews could restrain them from eating any thing prohibited in the Mosaic law; and if in all these cases people were led by education to regard with horror a violation of their respective laws and customs; what reason can possibly be assigned, why a course of christian instruction and example, may not have the ef-

feet to lead young people to form virtuous habits of self-denial in respect to their appetites?

What but opinions, powerfully impressed on the mind, governs the people called Shakers, and induces them to a course of self-denial, which astonishes other sects of christians? If it be in the power of education, or religious opinions to produce *such* an effect, what effect in regard to self-denial or self-government may not be produced by similar causes? And do we not see something of the effect of virtuous education in the continence and chastity of young people, so far as they are brought "up in the nurture and admonition of the Lord."

The Friends and the Shakers furnish us with examples of the power of religious opinions over the passions of *anger* and *revenge;* and show the possibility of producing self-government in these particulars. In them we see that men may not only be influenced by opinions, to restrain their angry passions, and to manifest an apparently meek and quiet spirit, but to *abhor* every species of violence towards fellow beings.

Besides, how are the passions of men controlled by the presence of a godly minister or magistrate, and the opinion that respect is due to men of such a character! What then would be the natural effect of training up children in the fear of the Lord; and of exciting them from their infancy to act as under the eye of a heavenly sovereign?

The passions for wealth and fame require a strong restraint. Yet these may be governed by education. In Sparta, how astonishing was the influence of Licurgus, in subduing or governing in his countrymen the passion for money or wealth. While the landed property of the whole nation was in the hands of a few, and the greater portion of the people were in a state of poverty, such was his influence, that he persuaded the landholders to resign their property to the state, that it might be equally divided among the whole. *Gold* and *silver* he brought into such disrepute, that *iron* was substituted for the current money; and that he might completely govern their love of wealth, he persuaded the people to believe that it would be for their interest, to eat together of the same common food, that the distinction of rich and poor should not be known among them.

It is true that the object of this legislator was, to form a nation of soldiers. He subdued the passion for wealth, by exciting a passion for military fame. Or at least he made the subjugation of the one a means of advancing the other. But if the love of wealth may be thus subdued by the power of opinions, and for the sake of military glory, what might not be done by duly urging gospel motives, the *favor of God* and *immortal life!* If men are capable of being influenced to such acts of self-denial in one respect, by improper motives, shall it be supposed that they are less capable of being influenced by the all important motives of the christian religion!

In the history of the apostles we may see what these motives were capable of producing in the followers of Jesus. In a time of distress, without even being required to do it, they sold their possessions, and brought the money and laid it down at the apostles' feet, that distribution might be made, according to the necessities of the multitude. Here military or worldly glory was not the object of denying the passion for wealth or property. But these disciples were of "one heart and one soul," in pursuit of the unsearchable riches of Christ, and the crown of glory which fadeth not away.

By the influence of religious opinions, and the force of gospel motives, these christians not only denied their passion for wealth, but also their passion for fame. They exposed themselves to contempt and reproach from the worldly minded and aspiring, that they might obtain "the prize of the high calling of God in Christ Jesus." Nor does the Bible afford the least ground to suppose, that similar opinions and similar motives may not be made to produce similar effects on the minds of children, by truly christian education. This however may be made more clearly to appear in the sequel of these inquiries.

Hopes and fears are among the ingredients of human character, and have a powerful influence on the conduct of mankind. But nothing is more evident than that hopes and fears are under the control of education and opinions. What object visible or invisible, real or imaginary, may not be made use of to influence the hopes and fears of a child? How often have objects merely imaginary been employed for such purposes, and with powerful effect.

As astonishing as it may seem to us, that an Egyptian should adore a *cat*, or that a Hottentot should pay religious homage to an *insect*, had the people of this country been educated in the same manner, they probably would have possessed similar opinions, and adored the same objects. What fear of offending these objects might be easily excited in a child by a parent who had been taught to adore them! And what hopes of favor or reward from treating them with attention and respect! What a powerful spring of action is the hope of the Hindoo, who believes that suffering himself to be crushed to death by the car of his idol, will insure immortal happiness! In the same manner the Mahometan is induced to expose his life in battle, by a hope founded on the opinion, that if he shall die fighting, the joys of paradise will be his portion. Similar to this, was the belief and the hope of the Goths and Vandals of former ages. And happy would it have been for the christian world, if such delusions had been confined to Mahometans and Pagans. But wherever they exist they must have a powerful effect on the moral characters of men.

We see that children are capable of being influenced by fear of offending a kind parent, and by hope of obtaining his appro-

bation. By education such hopes and fears may be transferred, or taught to rise towards a heavenly Father; and the child may be led to have as real a respect to the *will of God*, as he has to the *will of an earthly parent*, and this respect *may* become habitual, if properly cultivated. For the truth of this remark I may appeal to all who have been favored with a truly pious education.

Desires and aversions are next to be considered.

Before children are capable of judging of the qualities of visible objects, or of knowing by experience whether they are good or bad, useful or noxious; they may be filled with desire for one, and aversion to another, according to the opinions and pleasures of his parent. One thing they may be led to shun with a kind of horror, and another they may ardently desire according to the opinions which are infused into their minds.

Perhaps there is no creature more generally viewed with aversion in this country than a *serpent*. By the force of education children grow up with strong aversions to all the serpentine race. Yet we have seen that in another part of the world, a serpent is regarded as an object of love and adoration. What one child is taught to abhor, another is taught to admire and adore. Now, it is believed, that it would be just as easy for a parent in this country, to make a young child admire a snake, as to abhor it, that is, if the parent himself could overcome his own aversion to that creature, and the child should be kept from being influenced by the opinions and aversions of others. Desires or aversions with respect to visible objects, may be implanted in the minds of children just according to the opinions and pleasure of their instructors.

By prudent instructions the parent may excite in a child a thirst for knowledge, a fondness for pious counsels, and good books; and an aversion to books and to conversation of immoral tendency.

The power of education to produce in children an aversion to what the parent believes to be wrong, may be supported by most deplorable examples among the different sects of christians. I might indeed mention the aversions excited in the children of christians against the doctrines, the rites, and even the persons of Pagans and Mahometans; and the correspondent aversions which are excited in the children of Mahometans and Pagans towards christians; but examples more than enough may be found among the different sects of christians, in relation to each other. For there is nothing peculiar to any one sect, which the children of another sect may not be taught to regard with habitual aversion. Even the most pure doctrines, the most proper rites and customs, and the most excellent persons, have become objects of aversion by this kind of influence. How often have the children of papists been taught to regard the whole race of protestants as no better than the children of the devil, and all

their peculiar doctrines and rites as damnable! And have not the children of protestants often been taught to view the Papists and all that pertains to them in the same odious light? Has not the same antichristian influence been almost incessantly employed among different sects of protestants in relation to each other? How often do children of one of these sects grow up with almost unconquerable prejudices relating to the opinions, the rites and even the persons and the piety of other sects; while in fact they know nothing against either, but what is infused into them by the influence of their parents or other guides. Do not some parents and some preachers conduct as though they thought the salvation of those under their care, depended on their possessing the most unchristian feelings towards people of other sects?

If we compare what takes place in different sects, will it not be evident, that no person can be so good, but the children of another sect may be taught to despise him; and that no doctrine can be so true, or rite so scriptural, that children may not be taught to regard it as damnable? What opposite opinions have children of different sects been made to regard as *essential;* each one supposing that the opinions of his own sect are such *fundamental truths,* that no one can doubt their correctness but from wickedness of heart, and that all who reject them are enemies to God, to Christ and to divine truth; while in fact the whole contrast may have resulted from diversity of education?

If we only remark the *uniformity* with which children of each sect imbibe an esteem for the doctrines, the rites, the persons and the piety of their respective sects, and an aversion to those of other sects; will it not be evident to any person, capable of candid reflection, that there is nothing in children prior to the influence of education, which is any reason why they embrace one opinion rather than another; and that they are just as ready to embrace the truth, as to embrace error, if they are only *properly instructed?* If this be correct, then teachers of the different sects, should have the candor to impute the aversions, which they find in children and young people, to their respective opinions, to the influence which education has had on their minds. Every teacher should remember that if the children of his own sect had been educated under the influence of another sect, they would have imbibed an esteem for the opinions of that other sect, and an aversion to those of his own.

Hence it becomes the duty of all parents and all teachers, to learn to exercise that candor towards others, which they wish others to exercise towards themselves; and instead of employing their influence to implant in the hearts of children sentiments of aversion and disrespect towards those they may view as the subjects of error, they should instil sentiments of humility, candor and tenderness. If parents were to feel as they ought to feel, it would be just as easy to inspire their children with sentiments of

pity and tenderness towards such as they view in error, as to infuse sentiments of aversion, abhorrence and contempt. When therefore we see children growing up with the latter sentiments, we may safely infer that such are the unkind, unchristian feelings of their parents or instructors.

The influence of education in producing *love* and *hatred*, will be particularly considered in a future section.

EVENTS UNDER THE REIGN OF QUEEN MARY.

Queen Mary was the daughter of Henry VIII. Henry had been, in regard to religion, a kind of mongrel, half papist and half, protestant. While he seceded from the papal church, he still retained some of its grossest errors, assumed to himself the power of the pontiff in his own kingdom, and indulged the spirit of intolerance and persecution. The doctrines of the Reformers, however, gained considerable ground in England, during the reign of Henry. A great portion of the clergy and of the parliament, favored the protestant interest. Mary was a thorough papist; "She possessed all the qualities fitted to compose a bigot; and her extreme ignorance rendered her utterly incapable of doubt in her own belief, or of indulgence to the opinions of others." She of course elevated the papists to office, both in church and state, and degraded or destroyed such protestants as were persons of rank and eminence.

Gardiner, Bonner and Tonstal, who had been confined for adherence to the pope, were set at liberty and restored to office. Archbishop Cranmer and several other bishops were imprisoned. On the pretence of discouraging controversy, all the preachers were silenced, except such as could obtain particular license. The protestants were of course excluded, and every thing in respect to the reformation, bore the most dismal aspect.

Bishop Gardiner and Cardinal Pole were two principal characters in that reign. They were both professed papists; but they were of different tempers and opinions on the subject of toleration. This subject was frequently debated by these men in the presence of the Queen. Pole was in favor of toleration, and Gardiner against it. It may be useful to give a concise view of the principal arguments on each side.

On the side of Pole it was said, the practice of persecution is the scandal of all religion. The universal prevalence of one opinion on religious subjects, can be owing at first only to the stupid ignorance of the people, who never indulge themselves in inquiry; and there is no expedient for maintaining that uniformity, but by banishing forever all improvement in science and cultivation.—Whatever may be said in favor of suppressing heresy in its first beginnings, no solid argument can be alleged for extend-

ieverity and capital punish-
s to extirpate an opinion
h has diffused itself among
of every rank and station.
des the extreme barbarity of
an attempt, it commonly
es only to make men more
nate in their persuasion, and
crease the number of prose-
. Open the door to tolera-
and mutual hatred relaxes
ig the sectaries, their at-
ment to their particular
s of religion decays, the
non occupations and pleas-
of life succeed to the aeri-
of disputation. If any ex-
on can be admitted to this
m of toleration, it is only
a religion altogether new
ported from foreign coun-
, and may at one blow be
icated without leaving any
of future innovation. *But*
is exception would imply an
gy for pagan persecutions,
he extirpation of christian-
From China and Japan, it
t surely to be detested and
d in eternal silence.
such reasoning, Gardiner
his party replied:—The doc-
of liberty of conscience is
led on the most flagrant im-
; and supposes such an in-
ence in all religions, such
security in theological doc-
s, as to render the church
the magistrate incapable of
guishing with certainty the
tes of heaven from the mere
ns of men. If the Deity
als principles, he will sure-
ve a criterion by which they
be known. A prince who
rs these principles to be
erted, is infinitely more crim-
than if he permitted poison
to be sold for food to all his sub-
jects. Persecution may indeed
seem better calculated to make
hypocrites than converts; but ex-
perience shows, that habits of
hypocrisy often turn to reality;
and that the children, at least,
may happily be educated in or-
thodox tenets. Where sects a-
rise, whose fundamental princi-
ple on all sides is, to execrate,
abhor and damn and extirpate
each other, what choice has the
magistrate but to take part, and
by rendering one sect entirely
prevalent, restore the public tran-
quillity. The protestants, far
from tolerating the religion of
their ancestors, regard it as im-
pious and detestable idolatry—
When they were masters, they
enacted severe laws against the
catholic worship. "Nor are in-
stances wanting of their endeav-
ors to secure an imagined ortho-
doxy by rigorous executions. Cal-
vin has burned Servetus; Cran-
mer brought Arians and Anabap-
tists to the stake; and if perse-
cution of any kind be admitted,
the *most bloody and violent will*
surely be allowed the most justifi-
able, as the most effectual. Im-
prisonments, fines, confiscations,
whippings, only serve to *irritate*
—But the stake, the wheel, and
the gibbet, must soon terminate
in the extirpation or banishment
of all the heretics inclined to
give disturbance, and in the en-
tire silence of all the rest."

Mary adopted the opinion of
Gardiner and rejected the coun-
sel of Pole. England was soon
filled with scenes of horror.
Rogers, of whom all have heard,
was the first victim. Hooper
was sent to his own diocese to

be executed, to strike terror into his flock. He was three quarters of an hour tortured in the flames; he was heard to pray and to exhort his people till his tongue was so swollen that he could not speak.

The crime for which most of the protestants suffered, was their refusing to acknowledge the doctrine of transubstantiation, or the real presence of Christ in the sacrament. Gardiner vainly expected that a few examples would strike terror into the protestants; but finding his mistake, he employed Bonner, as chief agent in this dreadful business. "Bonner, was a man of profligate manners, and of a brutal character, who seemed to rejoice in the torments of the unhappy sufferers. He sometimes whipped the prisoners with his own hands till he was tired with the violence of the exercise. He tore out the beard of a weaver, who refused to relinquish his religion; and that he might give him a specimen of burning, he held his hand to a candle, till the sinews and veins shrunk and burst."

Persons condemned to these dreadful punishments, were first seized on suspicion; articles of faith were then offered them to subscribe, and if they refused they were sentenced to the flames. Young people and women were among the number thus destroyed. The persecution was continued during a course of three years. Two hundred and seventy seven persons were brought to the stake, beside those who were punished by imprisonments, fines and confiscations. Of those committed to the flames, there were 21 clergymen, 8 lay gentlemen, 100 husbandmen, 55 women and 4 children. Archbishop Cranmer was among the sufferers. He had been long kept in prison; and while he was known to be thus confined, he was cited to appear for trial at Rome; and condemned as contumacious, because he did not attend. After he was condemned, he was seduced by the Queen to sign a recantation. But this did not save him from the vengeance of his persecutors—To punish himself for the crime of signing—when he was brought to the stake—he stretched out his hand, and held it in the fire until it was consumed, saying, *this hand has offended.* He bore his sufferings with the greatest composure and fortitude.

It would be easy to fill many pages with accounts of the cruelties and sufferings of that period, but we must forbear. Of such shocking blindness and barbarity, a short sketch is enough, to fill the mind of any christian of the present day with wonder and with pain.

POETRY.

AN EVENING HYMN.*

FATHER of all, who sent thy Son,
From his supreme abode,
For man's transgression to atone,
And bring us near to God.

This day what blessings I've enjoyed,
How thoughtless I have been,
How have my hours been misemployed,
In vanity and sin.

The faults I see, I humbly own,
Those I see not, forgive,
O send thy Holy Spirit down,
And teach me how to live.

Compose my mind to quiet sleep,
Of dangers not afraid,
Trusting thou wilt securely keep
The being thou hast made.

But if a sudden death be mine,
Before the morning sun,
To thee my spirit I resign,
And let thy will be done.

THE SORROWFUL DIRECTED.

What means that tearful, downcast eye?
What sorrow hast thou known?
The cheek should fade, the laboring sigh
Should heave, for guilt alone.

Has death deprived thee of some friend,
Around thy heart entwined?
O think how soon thy grief will end,
And ties immortal bind.

Or hast thou proved, what others have,
That hearts inconstant range?
Then fix thy own beyond the grave,
And thou shalt know no change.

But if that swelling bosom know
A grief it can't impart;
If stern remorse her arrows throw,
And pierce thy throbbing heart;

O let thy tears in anguish flow,
For truth and honor fled;
Nor hope, while wandering here below,
To raise thy drooping head.

Yet if true penitence be thine,
A voice may hope restore.—
Hark, from the lips of love divine,
It bids thee "sin no more."

INVITATION.

"And they spread their garments in the way, crying, Hosanna to the Son of David."

COME to the table Christ prepares,
For those that love his rest.
Come, weary pilgrim, cast your cares
Upon his faithful breast.

If christian zeal, and trust are yours,
O come, and here repose;
These are the gifts which life ensures,
Whence endless pleasure flows.

O come, and spread your garments here;
The King of grace draws nigh:
And let hosanna's, loud and clear,
Again ascend the sky.

Jesus, the Son of David, reigns!
Let every heart rejoice,
And strive in elevated strains,
To join the angelic voice.

* By the Rev. Dr. Byles, St. John, New-Brunswick, Jan. 18, 1814. He died suddenly, March 12, 1814, aged 79 years and 2 months.

RELIGIOUS INTELLIGENCE.

Annual Report of the Rev. Peter Nurse, to the Evangelical Missionary Society in Massachusetts.

Ellsworth, May 17, 1814.

To the Rev. Nathaniel Thayer, Secretary of the Evangelical Missionary Society.

DEAR SIR.

YOUR Society, I think, hold their annual meeting in October. Previous to that time you may expect as faithful a report of the state of things in this place as I am able to make. In the mean time I send you a copy of a report, of the state of my school, which I have just closed, to the Society for propagating the gospel among the Indians and others in North America. I would inform your Society that I have not bestowed less attention and labor on the school the last year, than any year since I first came here. The pressure of the measures of our government was so sensibly and severely felt in this part of the country the last year, that the inhabitants of this town, did not feel able to pay any money for the support of women schools. I wish your Society to understand, that the central school under my care is not designed ultimately for children who are just entering upon study. It has been open hitherto however to children of every age and every condition. But the design of the people is, whenever they feel able to do it, to have schools in the summer in all parts of the town for small children, taught by well educated young women, and to have the scholars, when in the judgment of a school committee they are qualified in age and learning, to pass up to the central school, to attend to higher branches of education. In these hard and trying times I have felt disposed to take as much of the burden on myself as I had strength to sustain. I have encouraged the school's being opened freely to all of every age. My school has under these circumstances been large. The number has varied from about forty to eighty and upwards. The method, which I have adopted, in order to get along comfortably with such a number of scholars, and to be useful to them all, has been to class my scholars, and to employ such as are best informed to teach the younger classes; having an eye however to the whole myself. In this way my older scholars are trained up to the business of instruction, while they are learning. It is represented and considered as an honorable distinction to be thus employed. By this method I am able to encourage industry and to reward merit.

In the past year I have kept the school ten months. The government of the school I endeavor to render paternal; to mingle mildness with authority, and to chastise in mildness and mercy. I have nothing in particular to add to what I have already said to the Society on the means employed to impart to the school religious instructions and impressions. It is my custom to pray with my scholars at the opening and close of the school; and before prayer to read a portion of the scriptures myself, or to hear my first class read one. I frequently, perhaps generally, call on my scholars to give some account of the facts related, or of the duties inculcated in what has been read. I often make some observations on the portion read, with a view to make it better understood by my little folks; to make them see the reasonableness of the duties enjoined; the happy effects which will attend a sincere and faithful discharge of them and the dreadful consequences which must follow the neglect of them. In this way their knowledge of the interesting facts and momentous doctrines of the Bible is constantly increasing. I hope and pray, that the good seed thus sown in the spring season of life will be made by the gracious influence

of God's holy Spirit, to take deep root, and to yield a rich harvest of the most precious fruits.

I have lately introduced into the school, Porteus' Evidences of the truth of the christian religion. My first class, consisting of about twenty, have read it repeatedly, with attention and reflection. They have committed to memory all the propositions. A number of them I think understand the reasoning, and feel the conclusive force of the arguments. They seem to relish the book.

It will not be in my power to give your Society clear and just ideas of the progress of my scholars in learning. If they could have visited the school from time to time, they would have discovered, I think, a gradual, regular, and pleasing improvement. A considerable number of my scholars may be called permanent. They are regularly at school from the beginning of the year to the end of it. These with few exceptions are fine scholars. To teach these is a pleasure. There is another class, which may be called transient. It consists of young men and women, who have enjoyed no means of improvement; whose parents are poor, and who have to provide for themselves. They are sensible of their deficiency, and wish to acquire some degree of knowledge. They attend the school a few months; then they are obliged to leave it to earn something, and then return to it for another short period. Some of this description have become decent scholars. These require much attention, and some patience. There is a pleasure however in instructing them.

Sometimes I think my success in my school is moderate, then again I think it very encouraging. When I look back to the time when I first came here, and compare what the young people then were with what they are at this time, I feel that I have not labored in vain; that the money expended here has not been thrown away. The mother of the Gracchi considered her well informed sons her greatest treasure. If we estimate things by her standard, several families in this new, small, and poor town are rich.

The studies attended to in school are Reading, Spelling, English Grammar, Writing, Arithmetic, Geography, History, Trigonometry, Navigation, French, Latin, Greek, and Rhetoric. Handsome progress has been made in most of these branches of learning and science. My scholars in general read well. I have about fifty who are able to parse the Engligh language with a good degree of promptness and accuracy. Most of the same scholars have a considerable acquaintance, and a goodly number of them a pretty accurate acquaintance with the most important parts of geography. Ten or twelve have read with attention Goldsmith's abridgment of the histories of Greece, Rome, and England. About twenty, (I speak of scholars now belonging to the school,) have been through, or nearly through, Temple's Arithmetic. Six have paid considerable attention to the French Grammar, and have made some proficiency in construing the language. Two about seven years old have advanced half through Adam's Latin Grammar. Two others eight or nine years old, have been through it twice, and are beginning to construe and parse. I have one class, consisting of fourteen, construing in Bigelow's Latin Primer. I have another class, consisting of eight, at the head is a young man about twenty two years old, and the last in the class is a little girl of about seven, which has been nearly through the Primer, and had advanced about forty lines in Virgil. I have three others, one about fifteen, the second about twelve, and the third about ten, who are nearly fitted for college. One class of eight or ten has read with attention the abridgment of Blair's Lectures on Rhetoric, and committed thoroughly to memory the greater part of what is usually committed at Cambridge.

Six young women, members of my school, will probably be employed this summer in teaching schools in this town; and five are engaged to teach in the neighboring towns and plantations. These five schools are likely to be put into operation by means of fifty dollars placed in my

hands by your Society, and ten dollars by an individual, who has a heart to feel for the unhappy condition of active and promising youths in danger of perishing for lack of knowledge. I hope your Society will continue to aid me in this my favorite place. I really know of no way, in which a little money would be likely to be so extensively useful. Times are hard. People, partly through poverty, and partly through inconsideration, if left to themselves, will suffer their children to grow up in ignorance and in idleness. But a little influence, judiciously used, and a little assistance, kindly granted, will change the state of things exceedingly. With the money entrusted to me, I have proposed to people where I thought schools were most wanted, and would be most useful, that if they would board a schoolmistress, and pay her for ten weeks service, I would pay her for five. I made it a condition, that the mistress should be taken from among my scholars. In five places out of seven this proposition has been readily and gratefully complied with. Those young women, whom I consider now qualified to be very useful in the line of instruction, are chiefly from poor families. They want employment, because they and their parents need the profits of it. They are willing in these hard times at my recommendation, to keep school for very moderate wages, for a dollar per week. Fifty dollars will support a respectable and useful school for twenty five or thirty scholars nearly a year, and probably be the means of causing a school to be kept more than another year, where without it there would be none.

I stated to your Society, I believe, in my last report, that one young man and one young women, natives of this town, and educated principally in my school, were employed as instructors in Castine. It gives me great pleasure to be able to say, that as far as I have learnt, their conduct and success in teaching have been such, as to give high satisfaction to their employers in that highly respectable town, and to do honor to themselves and to us.

With sentiments of gratitude to your Society for their kindness and liberality to me, and to the people, in whose prosperity and happiness I am so deeply interested, and with ardent wishes for their extensive and lasting usefulness, I am, dear sir, your sincere friend, PETER NURSE.

Communication from the Selectmen and School Committee of Ellsworth, District of Maine.

To the Rev. Nathaniel Thayer, Secretary of the Evangelical Missionary Society.

Reverend Sir,

The subscribers, Selectmen and School Committee of the town of Ellsworth, in behalf of the inhabitants of said town, beg leave through you to tender to the Society their most grateful acknowledgments, for its generous and benevolent aid and assistance, in enabling them to support the school in said town, under the direction of the Rev. Peter Nurse; than which they believe there is none more useful in the Commonwealth.

The school was kept the last year for ten months, and was attended by young persons from four to twenty three years of age. The number was from forty to eighty, and would perhaps average at between fifty and sixty. The studies have been English Grammar, Writing, Arithmetic, Surveying, Navigation, Geography, Science of the Globes, French, Latin and Greek. In most of these branches many students have made much greater progress than could be expected, and we believe more than students in any school in the District of Maine. Mr. Nurse keeps in view at all times the great object of the ministry; the promotion of religion and morality. Among the books used in school is the Bible, which is read with great attention, and particular passages of the sacred volume are explained by Mr. Nurse. Bishop Porteus' Evidences of christianity is also used; his propositions are committed to memory, and recited as part of the exercises.

We cannot but express to you our gratification to find at the last examination, that there were a number of

young persons suitably qualified to become teachers, who have been almost wholly instructed by Mr. Nurse. These young persons will be employed the ensuing summer in this and the neighboring towns; which in this way, (if in no other,) are benefitted by the institution, through the bounty of the Society. We are sensible of the superior advantages which we enjoy, and hope we shall be made duly to appreciate and improve them. The Society is no doubt acquainted with the situation of our town, and our inability to pay our worthy pastor and teacher for his laborious services. The town has this year at the annual meeting voted unanimously to raise the sum of $400, for the payment of Mr. Nurse; and $200, for the support of women's schools in the most remote parts of our town; which together with other sums, which must necessarily be raised, are as much as we can pay; but at the same time we are sensible that the sum appropriated for the use of Mr. Nurse is by no means an adequate compensation for his services. We do therefore request the Society to take into consideration the situation of our town and the infant institution which has been hitherto supported in part by its bounty, and if consistent with their views and the claims of others, that they will in their goodness make a further appropriation of the funds of the Society for the benefit of Mr. Nurse.

It is with great pleasure that we feel able to inform the Society of the benefit which has resulted, from the judicious appropriation of the sum of fifty dollars deposited with Mr. Nurse for the support and encouragement of women's schools. With the influence of Mr. Nurse and the aid of this sum, he has now in operation six schools in the neighboring towns, and expects to have four more. Having had personal knowledge of the benefits resulting from such schools, we have no hesitation in recommending to the Society, to appropriate such a sum as they shall see fit, exclusively for the support of women's schools.

We consider ourselves under many obligations to the Society for propagating the gospel among the Indians and others in North America, and shall make a similar statement to that Society. We are very respectfully your most obedient and very humble servants,

JOHN BLACK,
SABIN POND,
JOHN G. DEANE, } Selectmen.
GEORGE BRIMMER,
JESSE DUTTON,
MOSES ADAMS, } School Committee.

Ellsworth, 17 May, 1814.

Constitution of the Bowdoin College Benevolent Society.

To the Editor of the Christian Disciple.

In a recent number of the Christian Disciple you observed that you would with pleasure publish notices of societies formed for benevolent purposes. Upon the strength of this, I have taken the liberty to forward the following *constitution* of one formed in Bowdoin College. If you should think proper to publish it, you will gratify many of your readers.

Sect. 1. The Society shall be called the *Benevolent Society of Bowdoin College.*

Its object shall be to assist indigent young men of promising talents and of good moral character, in procuring an education at this College.

No person shall receive pecuniary assistance from this Society, until he shall have been a member of College at least one term.

Sect. 2. Any person may become a member of this Society, by paying one dollar; and may continue a member, by paying the same sum annually.

Any person may become a member for life, by paying $20 at one time, or $30 in four years.

Sect 3. The officers shall be a President, Vice President, Secretary, Treasurer, and Committee, to be chosen by ballot, at each annual meeting

The President shall be a graduate of this College.

The Vice President and Secretary shall be members of the Senior Class.

The Committee shall consist of eight: the President, Vice President, Secretary, Treasurer to be members ex-officiis, with one from the Senior Class, two from the Junior Class, and one, besides the President, a graduate.

It shall be the duty of the Committee to collect subscriptions; to appropriate the disposable property of the Society, and with the advice and consent of the Executive Government of the College, to designate the individuals, who may need and deserve assistance.

At each annual meeting the account of the Treasurer shall be audited, and the Committee shall report the proceedings and state of the Society.

Sect. 4. The Society will receive donations in books, college furniture, articles of clothing, and money.

Every person, making a donation, shall have the privilege of designating the manner in which his donation shall be appropriated; of adding it to the permanent fund; of placing it exclusively in the hands of the President and Professors; of giving it for the assistance of young men intended for the ministry, or to any other object or purpose, not inconsistent with the design of the Society.

One half of the money received into the treasury, and not appropriated by the last article, shall be reserved as a permanent fund. The interest and that only may be used.

Sect. 5. The meetings of the Society shall be held in Brunswick, at such place, as the Committee may think most suitable and convenient.

The Society shall meet regularly by adjournment, and special meetings may be called by the President.

The Society shall hold an annual meeting on the evening preceding commencement, when an oration or poem shall be delivered. At the annual meetings, the reports of the Committee and Treasurer shall be read; officers for the ensuing year elected, and any other business attended to, which may be brought before the Society.

This constitution shall receive no additions or emendations, except at the annual meetings of the Society.

EDWARD H. COSB, President.
JOHN. A. VAUGHN, V. President.
SOLOMON THAYER, Secretary.
DAVID DUNLAP, Treasurer.

The above with
CHARLES S. DAVEIS,
LEVI STOWELL,
JOHN TENNY,
EBENEZER SHILLABER, compose the Committee.

Report of the Female Bible Society of Boston.

THE Managers of the "Female Bible Society of Boston and the vicinity," in conformity with the usage of other similar institutions in making an Annual Report of the transactions of their Board, beg leave to offer the following.

The present being the first Annual Meeting of the Society, its formation is evidently too recent (it having been in operation only the last six months) to afford any very interesting matter in the retrospect of its transactions. Taking into view, however, the very unfavorable circumstances under which the association was formed—the distresses of the war laying unavoidable restraints upon the liberality of the best disposed, and discouraging many others altogether from contributing their assistance—there is abundant reason to feel assured, from the success which has attended it, that the parental smile of God has blessed what we trust have been our well meant, though infantile efforts for his service. While this assurance affords ample encouragement for continued exertions, it ought to remind us how much it is our duty to impress ourselves with a sense of our dependence

on superior aid in all things, and of the gratitude we owe, not only for every enjoyment we ourselves possess as individuals, or as an association, but for every blessing which in either of these capacities we may be the instruments of dispensing to others.

The Society numbers at present 80 subscribers, whose annual subscriptions have amounted to $170. Besides these, donations have been received to the amount of $193, and subscriptions for life, reserved as a permanent fund, to $150; making together $513; of which the two first sums, with the interest of the last, are at the disposition of the Board.

The Society have also gratefully to acknowledge a donation of 200 Bibles from the Massachusetts Bible Society.

The contingent expenses of the Society have amounted to $69,45; and $220 have been expended for Bibles and Testaments; from which sources have been distributed, 24 8vo Bibles, 289 12mo do. 48 12mo Testaments; 52 smaller 12mo do.

These distributions have been made in the towns of Charlestown, Dorchester, Braintree, Dedham, Newton, Walpole, Lunenburg, Gloucester and East Sudbury. Some have been sent to Old York and Waterford in the District of Maine, others to Fort Independence; besides both Bibles and Testaments given to individuals, families and Charity Schools in this town, and several delivered for distribution to the Managers of the Fragment Society, whose duty, obliging them to visit the indigent, affords the opportunity of becoming acquainted with the wants of those families, whose poverty deprives them of the advantages to be derived from the possession of a complete copy of the Sacred Writings.

There are now remaining in the Treasury 31 Bibles, 4 Testaments, and $223,80.

The Managers have the pleasure to report, that the Bibles have been in every instance received with those expressions of gratitude and joy, which afford the happy assurance, that they have not been bestowed in vain.

[The remainder of this agreeable Report, we are obliged to omit.] *Ed.*

Extracts from the Address of Charles Grant jun. member of Parliament, to an Auxiliary Bible Society in London.

If it were proposed to discover some end towards which the greatest possible mass of genius and talents and virtue might be made to move; some object so elevated as to outstrip the flight of vulgar passion, and yet so level to our capacities as to invite the play and exercise of finer affections, where should we look for that object? Where is the bright spot which attracts the nobler powers, but forbids access to any unhallowed agents? What feature is there in the human existence, which fulfils these conditions? Sir, there is one condition which completely answers them; and that feature is its *immortality*. This is the feature, in regard to which we are all equally great or equally little. This is the idea which unites in itself the extremes of awe and tenderness; on the one hand, so infinitely tremendous as to vanquish and break down the fierce and rebellious passions—on the other, so infinitely affecting as to wake to the keenest excess, the most holy sympathies, the dearest sensibilities of our common nature.

This is the object, round which the best affections may gather themselves and lavish all their energies, while at its base the malignant propensities beat and dash themselves in vain.

And here the Bible Society has taken her stand. On this hallowed ground, she has reared her magnificent temple—a temple, as I trust, exempt from decay and dissolution. For those fab-

ries which we construct of the vulgar materials of common life, the winds scatter them, the floods sweep them away, they sink by their own weight—but this edifice is imperishable as the materials of which it is composed, and eternal (I speak it with reverence) as that terrible name with which it is inscribed. It is here beyond the confines of the grave that the standard has been erected, which shall gather all nations under its shade. Its feet are planted on the precincts of the tomb, but its head ascends to that heaven, to which it conducts our steps. Below indeed it is surrounded with clouds, enveloped in the prophetic dreams of that hope which shall never make ashamed, and the awful obscurities of that faith that dwells within the veil, but its summit is lost in those regions where hope vanishes in rapture, faith in visions, and where charity is all in all.

Truly then did I say, that this Institution was required to accomplish the noble system of our national charities—for now we may trace within the limits of our own country, the human existence in every stage of its progress—We may trace its pains and sorrows, its disappointments, its decay and dissolution. We may trace them, not by fixing our eyes on those calamities themselves, but by regarding those means which sleepless and provident benevolence has provided to oppose those calamities, to avert what may be contingent, to mitigate what may be inevitable. We may trace them as we trace the windings of some mighty river, by the lofty embankments which are thrown up to check its fury and repress its ravages. —Thus we trace misery by the exertions of benevolence; pain and disappointment by the overflowings of sympathy; sickness, desertion and despair; by the remedies that are supplied, the refuge that is opened, the cheering prospects that are unfolded. We trace decay by the props that are given to the waning strength, and the promises whispered to the fainting heart.

We trace death itself, not by its horrors, but by the consolations that are scattered over the tomb, by the hopes that are breathed round that slumber of nature, by the gleams of glory that descend to brighten the dark and narrow house. Thus in whatever view we regard man, whether as the child of hope or of wisdom; whether as a pilgrim of this world or a denizen of the next, we are prepared to meet him in every exigency of his condition. As men, we provide for the wants of our fellow men; as rational creatures, we provide for the progress and culture of reason; as beings, whose rallying word is immortality, we provide for an immortal existence.

Ordinations.

At Salem, April 20, Rev. John E. Abbot—Introductory prayer by Rev. Mr. Nichols of Portland; Sermon by Rev. Mr. Channing of Boston, from Col. i. 28; Consecrating prayer by Rev. Mr. Abbot of Beverly; Charge by Rev. Dr. Prince of Salem; Right hand of fellowship by Rev. Mr. Frothingham of Boston; Concluding prayer by Rev. Mr. Bartlett of Marblehead.

At Dedham, April 26, Rev. William Cogswell—Introductory prayer by Rev. Mr. Gay of Hubbardston; Sermon by Rev. Dr. Worcester of Salem, from 1 Thess. ii. 4; Consecrating prayer by Rev. Mr. Webster of Hampton; Charge by Rev. Mr. Palmer of Needham; Right hand of fellowship by Rev. Mr. White of Dedham; Concluding prayer by Rev. Mr. Gile of Milton.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Cyrus Pierce, Cambridge
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do.
Mr. Samuel Gilman, Boston.
Mr. Thomas Prentiss, Cambridge.
Mr. Rufus Hurlbut, do.

Errata. No. 24, page 111, line 20, for *situation* read *intention*;—page 113, line 5, for *productions* read *prelections*.

THE

CHRISTIAN DISCIPLE.

No 6. *JUNE*, 1815. Vol. III.

SKETCH OF MR. JOHN FOX.

John Fox, the writer of the Martyrology, was born A. D. 1517, the very year that Luther began the Reformation in Germany. In his youth he was a papist; but on a close examination of the controversy between the papists and protestants, and the ancient history of the church, he gave up his early opinions. He did not immediately avow the change in his views, but he soon became suspected of heresy. Though remarkable for his humility and benevolence, snares were laid for his ruin. He at length openly avowed the change in his opinions. He was then publicly accused of heresy, and expelled from the university, of which he was a member. His friends were afraid to assist and protect him, because his offence was considered as capital. Being without employment, he was reduced to extreme want. But as he was sitting one day in St. Paul's Church, his eyes hollow and his whole body emaciated, being nearly starved to death, a stranger came and sat down by him, and putting a sum of money into his hand, thus kindly addressed him—"Be of good comfort, Mr. Fox; take good care of yourself, and use all means to preserve your life: For depend upon it God will in a few days give you a better prospect, and more certain means of subsistence." Mr. Fox endeavored afterwards to find out his benefactor, but his efforts were in vain. Within three days, however, he was taken into the family of the Dutchess of Richmond, to be a tutor to the earl of Surrey's children.

Mr. Fox had lived in this family five years, when Queen Mary ascended the throne, and within the diocese of Gardiner, the bloody bishop of Winchester. This prelate formed various designs against the safety of Mr. Fox; and finding his life in danger, the good man fled from England to Basil. Here, to obtain a subsistence, he superintended a printing press; and here he laid his plan for writing the history of the Martyrs.

Queen Mary of England died Nov. 1558. The day before she died, Mr. Fox, in a sermon

at Basil, publicly and positively predicted that the next day would be the last of her life.

Elizabeth succeeded Mary, and Mr. Fox returned to England. He was received with kindness by the duke of Norfolk, who had been his pupil. The Queen gave him the prebendary of Shipton; but this was in a manner forced upon him. His biographer, Mr. Middleton, here observes—"The truth is, that wise, and holy, and learned, as Mr. Fox unquestionably was, he entertained some needless doubts concerning the lawfulness of subscribing to the ecclesiastical canons—a requisition which in his idea, he considered as an infringement of protestant liberty." This pious, and, as we believe, *not* "needless doubt," prevented his rising in the episcopal church.—Archbishop Parker summoned him to subscribe; but instead of complying, Mr. Fox took a Greek Testament out of his pocket, and holding it up, said, "*To this I will subscribe.*"

Mr. Fox wrote a letter to the Queen to dissuade her from putting to death two anabaptists, who had been condemned to the fire. In this attempt he was unsuccessful, although she had such respect for him, that she was in the habit of calling him "father Fox." As Dr. Fuller had justified the conduct of the queen in putting these anabaptists to death, Mr. Middleton took occasion to narrate the answer of a popish princess, who was solicited by some priests to concur with them in bringing a supposed heretic to the flames. "Is it not true," said she, "that heretics burn forever in hell fire?"—"Without doubt," answered the priests. "It would be too severe," added she, "to burn them in both worlds. Since they are devoted to endless misery hereafter, it is but justice to let them live unmolested here."

Mr. Fox was eminent for discoursing with persons under concern of mind. One remarkable instance is recorded of him. A woman by the name of Honeywood had been almost twenty years in great distress respecting her future state; her health was impaired, and she appeared to be near the grave. Mr. Fox was sent for to visit her. He prayed with her, and then reminded her of what the faithful God had promised, and of what Christ had done and suffered. But she could not believe that the promises of God belonged to her. He however proceeded in this extraordinary manner—"You will not only recover from your bodily disease, but also live to an exceeding great age; and, which is yet better, you are interested in Christ, and will go to heaven when you die." While he was uttering these words, she held a Venice glass in her hand, and looking earnestly at him, replied with emotion—"I shall as surely be damned as this glass will break;" and immediately threw the glass with force against the wall. The glass fell first on a chest, then on the ground: but was not broken or even cracked. The woman afterwards recovered health, and enjoyed great peace of mind. At the time Mr. Fox addressed her she was sixty

years of age; she lived to upwards of ninety, and could reckon before her death 860 persons who had descended from herself.

Mr. Fox "having long served both the church and the world, by his ministry, by his pen, and by the unsullied lustre of a beneficent, useful and holy life," he died comfortably April 18, 1587.

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews in the time of our Savior.

42.

John v. 2—9. "There is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue, Bethesda; having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, *waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water. Whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had,*" &c.

Dr. Doddridge considers this account of the pool of Bethesda, as "the greatest of difficulties in the history of the Evangelists." The difficulties are, 1, that neither Josephus, nor the Talmuds, have given any intimation of this healing quality in the waters of Bethesda; and it is thought that they would certainly have given a minute account of it, if such miracles had actually been wrought there. 2. That miraculous cures should have been made, only when the waters were *troubled by an angel*, and, 3. That after the troubling of the waters, he only should have been cured, who was so happy as *first* to step into the pool. We will present to our readers such information as we have been able to collect upon this subject, without venturing ourselves to give a decision on a question, upon which learned and good men have expressed very different opinions; and on which directly opposite sentiments may be formed even by those, who precisely agree in their views of every *doctrine* of the gospel.

The traveller Sandys was at Jerusalem on Good Friday, 1611. "We entered the city," says he, "at the gate of St. Stephens, where, on each side, a lion retrograde doth stand; called, in times past, *the port* (gate) of the valley, and *of the flock;* for that the cattle came in at this gate, which were to be sacrificed in the temple, and were sold in the market adjoining. On the left hand is a stone bridge, which passeth at the east end of the north wall, into the court of the temple of Solomon; the head, (i. e. of the bridge,) *to the pool of Bethesda;* underneath which it, (the water of the pool,) had a conveyance, called also *probaticum*, for that the sacrifices were therein washed, and delivered to the priests. Now *it is a great square profundity, green and uneven at the bottom*, into which A BARREN SPRING doth drill, between the stones of the northern

wall, and stealeth away almost undiscovered. The place is, for a good depth, hewn out of the rock; confined above, on the north side, with a steep wall; on the west, with high buildings, perhaps a part of the castle of Antonia, where are two doors to descend by, now half choked with rubbish; and on the south, with the wall of the court of the temple."—And "on the 9th of April, 1697," says Maundrell, "we went to take a view of what is now called the pool of Bethesda, which is 120 paces long, 40 broad, and 8 deep. At the west end, are some old arches, now dammed up, which, though they are but three in number, some will have to be the *five porches*, in which sat the lame, the halt, and the blind."—But "this pool," we are told, "is now dry, and half filled up. Here grow some pomegranate trees, and a species of wild tamarind, of a bluish color. The western angle is quite full of nopals. On the west side may also be seen two arches, which probably led to an aqueduct, which carried the water into the interior of the temple."

1. The latter part of the third verse, and the whole of the fourth, which we have printed in *italics*, are thought by some, on the authority of manuscripts which omit them, not to have formed a part of the original text.—But criticism of this sort comes not within the scope of our illustrations. Independently, however, of this part of the narrative, it is obvious, that a peculiarly healing power was supposed by the Jews, to be possessed by this pool; and it will directly, we think, appear to our readers, to have been a popular sentiment of the Jews, that angels had a peculiar agency, in communicating both good and bad qualities to waters.—"In the history of our city," says the Talmud, "it is said of Abba Joses, that as he sat, and sought some good at the entrance of the fountain, the spirit which dwelt there appeared to him, and said, You know during how many years I have dwelt here, and you and your wives have come, and have returned in safety. But you are to know, that an evil spirit is now endeavoring to fix his abode here, who will do injury to men. Says Abba Joses, what then is to be done by us? The angel replied, go, and tell the people of the town, whoever has a hammer, or a small bar of iron, let him come hither tomorrow morning, and intently fix his eyes upon the water; and when they see that the waters are disturbed, let them strike with the iron, and say, the victory is ours; and let them not depart, till they see drops of blood upon the water."—We do not adduce this Jewish tradition, as *evidence* that the close of the third verse, and the fourth are genuine; but it certainly shews that a belief of the agency of angels, in communicating miraculous powers to their waters, existed in Judea; and at least, that all which is said in the text of the pool of Bethesda, is perfectly consistent with the sentiments and spirit of the age. The object of the evangelist was, indeed, to inform his readers of the miraculous cure of the man,

who had been *thirty eight years diseased;* and to direct their attention to *our Lord*, rather than to this particular pool. And the miracle of our Lord is equally wonderful—equally benevolent—and equally an evidence of his divine authority, whether we suppose that it was a fact, or only a popular sentiment, that at certain times, health was miraculously restored to the sick, who could bathe in its waters.

2. As Jerusalem was situated in a dry soil, a great number of ponds were made, or conservatories of water, within the city, for the purpose of washing the sacrifices, and of purifying the people; and among others, the pools of Siloam, and Bethesda; which some however are of opinion are the same. The name, Bethesda, is generally supposed to mean, *a house of mercy;* and they who admit the fact, of the miraculous powers of the waters, suppose that Bethesda was at this time distinguished from all the other pools of Jerusalem, as an indication of providence, that the day was near, predicted by Zechariah, when *a fountain should be opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness;* (ch. xiii. 1.) when healing was to be offered to all nations, beginning at Jerusalem, through the blood of Christ.—It is in the supposition, that miraculous virtue was first imparted to this pool, at, or near the time of our Savior's coming, and that it ceased at his death, that they who adopt this theory, account for the silence of Josephus and of the Talmuds on the subject; for they could not relate it, without reviving a testimony to Christ, greatly to the discredit of their own nation, who had rejected and crucified the Messiah.

3. It is thought that in this pool, the carcases, or entrails of the animals which were sacrificed, were washed by the officers of the temple; and that it is to this circumstance Jerome refers in the expressions, "there is another pool, of surprising redness, as if it were mixed blood;" attributing the redness of the waters, to the blood of the animals, which were washed in them;—that the expression, "*of* WHATSOEVER *disease he had,*" is restrained to the diseases previously mentioned, and imply only, that the *blind*, the *halt*, and the *withered*, and perhaps the paralytic, was cured of *whichsoever* disease he had. As cures are wrought, by enclosing the patient in the body of a newly slain animal, or by wrapping him in the skin, or by an application of the warm vitals of any beast, a similar virtue might be transfused into this pool, by the washing of the many thousand animals, which were sometimes at once offered in sacrifice. The *certain time* when this was done, was at some festival; as it was at a time when *there was a feast of the Jews*, that this sick man was waiting for an opportunity of stepping into the pool. An officer of the temple was sent, at a proper time, to *trouble the waters*, that they might be prepared for the sick who should come after him; and the word which we translate *an angel*, might as well be rendered, *a messenger.*

The healing efficacy of the waters soon passed away, by the sinking, or the evaporation of the quality, which was *immediately* imparted to the diseased.—This is the interpretation of Hammond; which is also adopted by Archbishop Newcome, who thinks that the word *another*, in verse 7th, may have a plural signification, as in the 34th verse of this chapter, and in the 1st of Cor. iii. 10. "*Others* prevent me; —some one or other of the crowd continues to obstruct me, till the waters lose their quality, or till the place is full;—and I have no friend to bring me forward soon enough, to obtain their healing efficacy."

4. The celebrated Dr. Mead supposes, that the water of this pool acquired its medicinal virtue, from the mud settled at the bottom, which was charged with metallic salts; perhaps with sulphur, allum, or nitre; and whenever it happened that the waters were troubled by any natural cause whatever—perhaps a subterranean heat, or rains—these salts were raised up, and mixed with it; and might naturally be beneficial to those who went down into the pool, before the metallic particles subsided. Yet he supposes that God might have added miraculous circumstances to these natural effects, such as that this pool should infallibly cure him who *first* went in, after the agitation of the waters, of whatever disease he had; and him only.

5. Again, it is conjectured that the pool of Bethesda, on account of some peculiarity in its waters, was chosen by the ancient Canaanites, as a convenient and desirable situation for a temple, *sacred to the sun*, the great and universal object of adoration in the eastern world;—that the *porches*, which the evangelist mentions, were remains of the building; that the troubling of the waters was probably caused by the introduction of water, the effect of periodical rains, or of an *under* spring, by a subterranean channel, which the Jews not knowing, and the cause of the ebullition, being unknown, they attributed to the agency of an angel;—and that, although the tradition of their healing efficacy had been kept up by the Jews, the successors to the Canaanites, even to the time of our Lord, it does not follow, that they were therein guilty of infidelity to Jehovah, as they bathed there only with a view of curing their bodily infirmities, without any reference to, or even idea of, the worship anciently performed there. It is conjectured also, that the name was originally written, Beth-asada; which is interpreted, *the temple of the ruler, or goddess of light, or heat.*

Much has been written upon this subject; but not much more than we have given to our readers, which lies within the limits of this department of our miscellany. Under the head of "Illustrations, &c." it is our primary, if not exclusive object, to collect Jewish sentiments, and customs; and facts relating to climate, places, and persons; which will enable us better to understand the teaching of our Lord, and the narratives of the

evangelists. This is a department of study, which abounds with evidences of the authenticity of the gospel history; and in which, very often, we may not only obtain *light* where we before read with uncertainty, or without understanding; but in which we shall *feel* also a divine power in the expressions and sentiments of our Savior, which the mere letter could not have imparted.—The facts which we collect, we leave, to exercise the judgments of our readers; and if, on the subject of this number, we have but given different theories, without espousing any one, we have at least shewn, that great and good men may differ in their views of a fact in the narrative of an evangelist, while no doctrine, or principle of christianity, is in the smallest degree affected by this difference.

See Hammond, Lightfoot, Goadby, Le Clerc, and Griesbach, on the text. Jenning's Jewish Antiquity, Vol. ii. p. 78—83. Newcome's Observations on our Lord, p. 70, 71. Calmet, Vol. iv. 443, and 490, 491. We transcribe a note from Jenning's. There are two very learned dissertations on this subject, in the second volume of the Thesaurus novus theologico philologicus; one by Joan. Conrad. Hottingerus, de piscenâ Bethesda; the other by David Ebersback, de miraculo piscinæ Bethesdæ. The last contains a full reply both to Bartholine and Hammond. See also Witsii Miscell. Tom. 2 Exercet. xi. § 54—60, p. 314—320.

THE IMPORTANCE OF CHRISTIAN EDUCATION.

SECTION VI.

We are now to consider the influence of education in producing love and hatred.

It may be proper to remind the reader, that in ascribing virtuous effects to the influence of education, we are not denying the influence of the Divine Spirit, or the agency of God, in producing these effects. This influence and agency we constantly admit as essential. But we wish to convince parents that a virtuous education is the means of God's appointment, and the means which God will bless for producing virtue in their children; and that they may as reasonably expect a harvest of wheat, without cultivating their ground and sowing good seed, as to expect a harvest of virtues in their children, while they neglect to sow the seeds of divine truth in their hearts.

Counteracting causes may indeed occur to defeat the pious designs of the faithful parent, and to render his labors abortive. But this is no objection to the general principle, as to the natural tendency of virtuous education. For to such casualties we are liable in all other laudable pursuits. The most wise and faithful endeavors of the husbandman to provide bread for his family, may be defeated by a hailstorm, a mildew, or an untimely frost. But this affords no excuse for neglecting the

means, nor any objection to their natural tendency and ordinary effect. The most sagacious and diligent merchant may be reduced to poverty by the loss of vessels at sea, or by a conflagration at home; but this is no objection to the truth of the maxim, "The hand of the diligent maketh rich."

Love and hatred are nearly allied to desire and aversion; if the latter may be the effect of education, so may the former. That hatreds of the most implacable and cruel character may be produced in children by education, cannot be doubted by any one, who has reflected on the facts recorded in history; or on the facts which have resulted from political dissensions in our own country. The child soon imbibes the feelings of his parent towards any person or any sect, which is constantly made the subject of revengeful declamation in his father's house. Whether the person or the sect, thus abused by the father, be virtuous or vicious, godly or ungodly, the child, before he has even seen the object of reproach, may be brought to hate the very *name*. This hatred may be made to grow with his growth, and to strengthen with his strength.

We shall not pretend that this is an example of *virtuous* influence, or that the effect is virtuous. It is directly the reverse in both respects; yet it may serve to show the power of education over the minds of children. If parents may thus excite hatred in the minds of their children against their fellow men, so they may excite hatred towards any thing which ought to be hated—against impious or vicious customs or conduct, which are indeed proper objects of hatred. There is perhaps no custom either good or bad, which a child may not be made to abhor. To make proper distinctions between what is virtuous and what is vicious in its nature or tendency, and to excite hatred only towards that which is truly hateful, should be the care of every parent

"The desire of vengeance," says Dr. Robertson, "is the first and almost the only principle which a savage instils into the minds of his children. This grows up with him as he advances in life."* Much pains is taken to excite and confirm this spirit in the minds of Indian children. This will account for the terrible acts of revenge perpetrated by savage tribes, and the unfeeling manner in which they torture their captives. But suppose the same pains were taken with their children by precept and example to teach them the spirit of meekness, kindness, and forgiveness, would not this produce a great change in the character of those tribes?

As love is the fulfilling of the law, if love as well as hatred may be produced by education, and this can be proved, the principle which we have advanced will be established. As God is the Supreme Object of virtuous affection, and as he is an invisible Being, it may perhaps be thought by some, that children cannot be taught, or influenced by

* Hist. Amer. Vol. i. p. 184.

teaching to love God. But if this opinion is correct, it will be difficult to account for the conduct of Jehovah in his injunctions to the Israelites, to teach their children to love and fear his name. If children may be taught to hate persons they never saw, why not to love them? Let a case be stated for illustration:—

Suppose a virtuous couple, whose hearts are knit together in love. They have a son born; and the next day the father is called into a foreign country, and detained for twelve or fifteen years. The child grows and proves capable of receiving instruction. As soon and even before he can speak, the mother begins in the most tender and assiduous manner to inspire him with love to his absent father, as one in whom she delights. She improves every circumstance that occurs, to excite his attention and to impress his heart. The father frequently sends letters and presents to his wife, and never forgets his son, but expresses the most tender love and concern for his welfare. The mother avails herself of all these circumstances to excite in the child tender affections towards his father, and ardent desires to see him. She reads the letters to the child, explains every thing in a moving manner, shows the presents sent by the father, and teaches the son to regard them as tokens of the father's love. In his letters the father directs how the child shall be educated, and prescribes rules for his daily conduct; warns him against the vices to which he is exposed, inculcates his duty to God, and sends him a form of prayer, in which the child is taught daily to pray for the safety and the return of his father. The mother seconds all the instructions of the father, and enforces them with the fervor of maternal and conjugal affection.

Let it further be supposed that no influence is used with this boy to counteract the tendency of his mother's efforts;—and what would be his feelings towards his father, at five or seven years of age? Is it not very certain that he would be growing up with fervent and increasing affection to an absent parent, and with the most sincere desires to see him face to face? Might he not be taught to do whatever his father reasonably required, with sincere affection and delight? Would he not have God and his parent both in view by day and by night, in all his prayers and all his employments?

But if by the blessing of God on the faithful endeavors of a mother, sincere love to an absent father may be implanted and nourished in the mind of a child; why may not love to God be implanted and nourished in a similar manner? God reveals himself to us, under the endearing title of our *Father*. A child may soon be taught something of the love, the care, and the kindness which the title imports; and such are the views of God, which should be impressed on the minds of children, as soon as they are capable of being informed.

Is it not a general and certain

truth, that the love and gratitude of children may be excited by kindness? Shall we suppose that it is less so with children than with the various tribes of domestic animals? It is believed that any child of common sense, who has not been already spoiled by a vicious education, may be won by tender and affectionate treatment, so as to become strongly attached to his friend and benefactor. If we wish to excite the love of a child to any absent friend and benefactor, we must do it by representing that person as amiable, kind, and friendly. The more evidence we can give to the child, that he really is of such a character, the more sure we are to excite his esteem. As unfeigned love to man and love to God, are of the same nature, it is to be expected they may be excited by similar means. If we wish to excite abhorrence of any being, we should naturally represent him as deceitful, unmerciful, malignant, and cruel; in a word, we should represent him as an *enemy*. So if we wish to excite love, we must take the opposite course, and represent the Being as friendly and benignant.

What a field then is opened to our view! What a rich treasure of affecting truths and considerations may be presented, by every parent, to excite the love of children towards the God and Father of us all! Let similar methods be employed by the parent for this purpose, as was supposed to be adopted by the mother; and is there not abundant reason to believe that such labors would not be in vain? In what case could we be more sure of the blessing of God on pious endeavors?

As God is great and greatly to be feared, as well as loved, it should be the care of parents to excite in their children, due reverence for their Maker. For this purpose, as soon as children are capable of receiving such ideas, let them be impressed with a sense of the knowledge, the power, the holiness or purity and the omnipresence of God. But let not these or any other attributes of God be so represented to the child, as to eclipse the evidence of divine goodness, love and mercy. Children are not capable of abstract reasoning, nor can they be benefited with such metaphysical distinctions as preachers, perhaps, too often make in respect to the nature of virtuous love. It may be sufficient to inform them, that true love to God will dispose them to *obey and serve him*, to mourn for sin, and to forsake it; and to pray that they may be kept from doing any thing sinful, or offensive, to a holy and kind Father.

The mercy of God, as it is displayed to all in his daily providence, in upholding life, and bestowing all the good things his creatures enjoy; and the rich display of his love in sending his Son to redeem and save guilty sinners; his readiness to hear the prayers of his children and to pardon the penitent: These are topics on which parents may discourse to children, to great advantage, with a view to excite their love and gratitude to God.

It will be highly important to attend to the influence of education as it relates to the kind affections which men are required to exercise one towards another; but this must be suspended for the present.

In respect to what has been said of the tendency of virtuous education, to produce love to God, I wish it to be understood, that these pious instructions to children should not be communicated in a cold, unfeeling manner; but with that fervor of mind which shall carry the instructions home to the heart of the child. If the parent feel no love to God in his own breast, he will not be very likely to excite it in the minds of his children. But if the parent truly feel love to God, and humbly implores the divine blessing on his endeavors, to excite it in his children, he may assuredly hope in the divine mercy.

THE CUSTOM OF PROPAGATING THE GOSPEL BY VIOLENCE.

Much has been said by christians against the mode adopted by Mahomet to propagate his religion; and we are able to say that no such method was adopted or authorized by Jesus or his apostles. Nor was violence used for the purpose of conversion, until such an apostacy from christian principles took place, that war became popular among the professed disciples of the Lord Jesus. Yet with shame we must confess, that after this apostacy the sword was often used as a means of conversion. But it is so painful to narrate things of this kind, that we shall study brevity, and produce but a few examples. It is however due to many of the papal church to say, that this abominable custom was not universally approved; and that some of the clergy reprobated the custom as perfectly inconsistent with the spirit of the gospel.

We may first attend to some extracts from Mosheim's Ecclesiastical History.

Sixth century.

"In Gaul the Jews were compelled by Childeric to receive the ordinance of baptism; and the same despotic method of converting was practised in Spain." Vol. ii. p. 94.

Seventh century.

"The Emperor Heraclius, incensed against that miserable people, (the Jews) by the insinuations, as it is said, of the christian doctors, persecuted them in a cruel manner, and ordered multitudes of them to be inhumanly dragged into the christian churches, in order to be baptized by violence and compulsion. The same odious method of converting was practised in Spain and Gaul by the monarchs of those nations." p. 152.

Eighth century.

"Boniface—was distinguished by the honorable title of the *Apostle to the Germans.*—In combating the pagan superstitions he did not always use those arms

with which the ancient heralds of the gospel gained such victories in behalf of the truth; but often employed violence and terror." pp. 201, 202.

Charlemaigne turned his arms against the Saxons, "A. D. 772, with a design not only to subdue that spirit of revolt with which they had so often troubled the empire, but also to abolish their idolatrous worship, and engage them to embrace the christian religion."—"By the *terror of punishment*, and by the *imperious language of victory*—they suffered themselves to be baptized.—Every Saxon who contemptuously refused to receive the sacrament of baptism—was to be punished with death." p. 202, 203.

Ninth century.

"The reign of Char. maigne had been singularly auspicious to the christian cause. The life of that great prince was principally employed in the most zealous efforts to propagate and establish the religion of Jesus among the Huns, Saxons, Frieslanders, and other unenlightened nations. But his piety was mixed with violence; his spiritual conquests were generally made by *force of arms*. His son Lewis—was his equal in violence and cruelty—A petty king of Jutland—being driven both from his kingdom and country—threw himself at the emperor's feet, and implored his succour.—Lewis granted his request, on condition however that he would embrace christianity. Harold submitted to these conditions." p. 270.

Tenth century.

"The face of things changed indeed after the death of Gormon. His son, Harold, being defeated by Otho the great, A. D. 949, embraced the gospel, and was baptized—it appears however certain, that his conversion was less the effect of his own choice, than of the irresistible commands of his victorious enemy." p. 370.

Eleventh century.

"Meinard was consecrated a bishop by Urban III, and a holy war was at the same time declared against that obstinate people. —The new bishop marched into that province at the head of a powerful army—PREACHED THE GOSPEL SWORD IN HAND, and PROVED ITS TRUTH BY BLOWS INSTEAD OF ARGUMENTS."—Abbot, another bishop, "entered Livonia, and followed with a barbarous enthusiasm the same *military methods of conversion*.—But while they, (the Livonians) received the blessings of the gospel, they were at the same time deprived of all earthly comforts, for their lands and possessions were taken from them with the most odious circumstances of cruelty and violence; and the knights and the bishops divided the spoil." Vol. iii. p. 5.

This dreadful mode of converting the heathen was in fashion so lately as A. D. 1509. Dr. Robertson, in his history of America, has given a copy of a proclamation made by a Spanish commander to the natives of South America, in the name of the king of Spain, when that country was invaded. After affirming to the Indians that God had constituted St. Peter the

"Lord and head of all the human race," that all his successors have the same power, that one of these pontiffs, as lord of the world, had made a grant of the West India islands and the continent of America, to the king of Spain, and that the islands had submitted; the proclamation proceeds thus:

"Therefore I now entreat and require you to consider attentively what I have declared unto you. And that you may more perfectly comprehend it, that you take such time as is reasonable, in order that you may acknowledge the church as the superior and guide of the universe; and likewise the holy father, called the Pope, in his own right, and his majesty by his appointment, as king and sovereign lord of these islands, and of the Terra Firma. And that you consent that the aforesaid holy fathers shall declare and preach to you the doctrines above mentioned. If you do this, you act well, and perform that to which you are bound and obliged; and his majesty, and I in his name, will receive you with love and kindness, and will leave you, your wives and children, free and exempt from servitude, and in the enjoyment of all you possess, in the same manner as the inhabitants of the islands. Besides this, his majesty will bestow on you many privileges, exemptions, and rewards. But if you will not comply, or maliciously delay to obey my injunction, then, with the help of God, I will enter into your country by force; I will carry on war against you with the utmost violence; I will subject you to the yoke of obedience to the church and the king; I will take your wives and your children and make them slaves, and sell or dispose of them according to his majesty's pleasure; I will seize your goods and *do you all the mischief in my power*, as rebellious subjects, who will not acknowledge or submit to their lawful sovereign. And I protest that *all the bloodshed and calamities which shall follow are to be imputed to you*, and not to his *majesty*, or to *me*, or to the gentlemen who serve under me; and as I have now made this declaration and requisition unto you, I require the notary here present to grant me a certificate of this, subscribed in proper form." Vol. i. p. 471.

In this manner papists proceeded to convert the South American natives to what they called the christian religion; and as the natives were not prepared to submit to a foreign sovereign, or to embrace a religion at a venture, without knowing what it was, or whence it came, the most shocking scenes of barbarity ensued. Thousands after thousands of the unhappy natives were sacrificed to the rapacity and fanaticism of the invaders.

Those military invaders were accompanied by priests to preach the gospel. But the priests were divided in opinion as to the lawfulness of subjecting the natives to slavery. The dominican friars strongly opposed the measure, and "even refused to absolve, or admit to the sacrament, such of their countrymen, as continued to hold the natives in servitude." The franciscan friars were of a different opinion. An appeal was made to the king. After

consulting with the most eminent characters, he at first decided in favor of the dominicans; but afterwards he issued the following decree: "That the servitude of the Indians was warranted by the laws of God and man; that unless they were subjected to the dominion of the Spaniards, and compelled to reside under their inspection, it would be impossible to reclaim them from idolatry, or to instruct them in the principles of the christian faith; that no farther scruples ought to be entertained concerning the lawfulness of the *repartimientos*, as the king and council were willing to take the charge of that upon their own consciences; and that therefore the dominicans and monks of other orders, should abstain for the future from those invectives, which, from an excess of charitable but ill informed zeal, they had uttered against that practice." p. 250.

Thus we have seen what a sanguinary custom once prevailed of making proselytes to the christian name. We may now ask, what christian in our country would not be shocked at such proceedings, should they be repeated in our land for the conversion of the Indians? What would be said of ministers, if they should propose to lead an armed force to compel the natives to embrace the gospel? Would they not be regarded as more fit for a residence in a mad house, than to act the part of christian missionaries?

But why is this sanguinary custom now disreputable? Can any better reason be given than this, that the progress of light has produced a change in popular opinion? May we not then confidently hope that a day will come, when the custom of deciding national disputes by war, will fall into universal abhorrence among christians?

As plausible reasons were urged for propagating the gospel by violence, as are now urged in favor of the present custom of war. Let any one put this question to his own conscience: 'Why is it not as just and reasonable to kill part of a nation, to induce the survivors to embrace a just and benevolent religion, as to kill innocent people, to induce their rulers to do justly?'

In the passages quoted from Dr. Robertson, there are two things worthy of special notice —While wickedly invading a people who had never done them any harm, the Spanish officers could, "protest, that all the bloodshed and calamities that would follow," would be imputed to those they were making their enemies. This is the common artifice of warmakers. Every one can see the absurdity of it in the case of the Spanish invasion. Will not posterity see the absurdity of all such pretences of the present day. It may be easy for rulers thus to delude men, but God will neither be deluded, nor mocked.

The Spanish king professed that he and his council were willing, to take the charge upon their own consciences of all the guilt that would be imputed for enslaving the Indians. An intolerable burden this, if God took them at their word! Are war makers of the present age

willing to take upon their consciences, all the blood they cause to be shed? Alas! for the blindness of *bloody minded men*, and *fighting christians*.

WHY WE SHOULD LOVE GOD.

"Keep yourselves in the love of God."

The love of God is placed in the scriptures at the head of human duties; and the principle of love itself, exercised towards God and man, is declared to be the substance of religion, and the fulfilling of the law. The love of God is to be manifested by its influence on our lives; and we are to judge of its intensity, not by ardent expressions of attachment, but by holy and generous obedience to the will, and active cooperation in the benevolent designs of the Most High.

The man who loves God, cannot deliberately offend him, or injure the humblest of his offspring. He is penetrated with sorrow when he has failed in any returns of gratitude, or has long forgotten his benefactor in heaven. He loves what God loves, and is most happy when he has the strongest sense of his obligations to his heavenly Father.

I know it is difficult to free this affection from all suspicion of enthusiasm, in the opinion of those who have not God in all their thoughts, or who would make religion a mere exercise of reason independent of the heart and affections. Still it is hard to believe that a man who has any sense of goodness or excellence, should be unable to answer the question— Why should we love God?

Men should love God, because they alone of the creatures of this world are capable of loving him. The lower orders of creatures receive, according to their capacities for enjoyment, as many blessings as we do with all our rational prerogatives. But they cannot rise to the conception of a God; they cannot understand that it is he who feeds and comforts them. Yet as far as they can see the hand that cherishes them, they love their visible patron, and lick the hand which has fed them, even when raised to shed their blood. But it is man, and man only, that can form the vast and beautiful conception of goodness without bounds, of purity without stain, of wisdom without imperfection, of benignity without a shadow of ill will.

Look up, O man, if there is yet in your heart a sentiment of undepraved goodness—look up from these miserable objects which enthral and sink you, and see the Governor of the world, arrayed in all the beauties of holiness, in all the light of truth, in all the mild lustre of unmingled goodness. See in him all that you admire, all that you reverence, all that you honor, all that you aspire to, all that you can love in the good beings you have already known, all

that you have felt with complacency in yourself—see all this concentered, and infinitely exalted, diffused through all nature, and subject to no change, no period nor limit. This is God! This is the Being of whom you ask, shall I love him? How low must a man have sunk ere a doubt could have suggested itself.

But you say, "I go forward, but he is not there; and backward, but I cannot perceive him." O strange perversion of reason! Is it not enough that he is omnipresent, and fills all worlds, all space, but you must have his form defined and your senses affected, as they are by the imperfect, unsatisfactory objects which you love so unreasonably on earth? This is not worthy of a creature who is able to form the vast, the unparalleled conception of a God, in whom we live, and move, and have our being.

But do you not discern his influence? Look round upon nature, crowded with proofs of God's goodness. When you know that the powers of any human being, sage, patriot, or benefactor, have been devoted to the production of happiness, though he may have lived in a remote age, a distant country, and entirely out of the reach of your personal knowledge; yet if you see or hear of the fruits of his exertions, you become interested in such a character, you love and admire him, for the happiness he has produced, even though you have no immediate share. Extend these ideas to God, the great Author of all the felicity there is in the world. Should not your hearts leap to embrace the inexhaustable fountain of the happiness of creation, a fountain always full, always overflowing with delight!

Do you ask for illustrations of this character of God, whose mercy endureth forever? See then in the system he has established, how evil is made subordinate and subservient to good—how temporary sufferings redound to happiness, and are often made beneficial even to the sufferers. If God had given no other proofs of the ineffable satisfactions of virtue, the invitations held out in the christian dispensation of grace to repenting sinners, and the spiritual blessings which spring from religion and the promises of the gospel; we should have abundant cause to admire the wonderful goodness of the Most High, who, as a father, pitieth his children.

But we see the whole earth full of his goodness. We see it in the curious frame of nature, in the course of his providence, in the productions of the earth, the vicissitudes of the seasons, the fruits of industry, and the advantages of commerce. Observe how the same general laws every where operate—how the most important blessings are every where the most common, and the really necessary, seldom any where denied.

But the earth is full of entertainment as well as comfort—of beauty as well as use; and domestic, social, friendly pleasures are superadded to those of sense. Remark also the power of habit which reduces the inconveniences of life, and the wonderful disposition to hope and antici-

pate good, which makes life a blessing that we dare not and cannot throw up in despair.

Do you still ask, why you should love God? Love him on your own account. It is the voice of nature that we should love those by whom we are beloved; and surely it is not necessary to produce farther proofs, that we possess not a blessing for which we are not indebted to the love of God. If you will but examine the circumstances of your situation with a view of enumerating the mercies you receive from God, you will find the number swelling above any thing you could imagine without such inquiry.

It is under the shadow of his wings that we dwell securely. From him proceeds the daily supplies of life. He is the God of all consolation to us, to our friends, to all. Let him but withdraw his arm, and we and all nature vanish together. Let him but withhold his spirit, and this animated clay crumbles into its original dust. What is it which preserves this curious frame of ours from dissolution? It is but for a few particles of dust to change their dispositions, and a *breath* might do it—then all the living men on earth would go down together to the grave. Let God but speak the word, and all the present tranquillity of your minds would be changed into horror. Did he not continually feed it, the lamp of reason would be extinguished in your minds. Let him but disturb for a moment the arrangement of the tender structure of the brain, and your minds would be a rioting hall of wild imaginations, distressful thoughts and agonizing fears—and if he please, so it must be forever. If he were to withhold the light of reason and the joys of a good conscience, all the pleasures of an improved understanding might give place to the horrors of remorse, or the dreary quiet of idiocy.

Will you not then love him, who keeps you from evils like these, which the motion of an atom in the sunbeams might bring upon the finest intellect and the happiest disposition.

And why does God continue to us these essential blessings? Is it because he owes it to our obedience? because we have deserved them for our services, or by our gratitude? The most depraved conscience can hardly say this! If then there is any light in your understanding, any remains of love to friends, of gratitude to benefactors, of affection to parents, or of reverence for the great and good among men; shall God, the Supreme Friend, Father, and Benefactor, have no place in your affection!

Although it is so obviously the duty of mankind to love the Author of their beings and the source of all their comforts, yet some care on our part is requisite to *keep* ourselves in the love of God. The means of doing this, will be considered in a future Number. B.

RECOMMENDATION OF CHARITABLE CONTRIBUTIONS.

Mr. Editor,

Amid the calamities, which we have suffered, and the evils, which we apprehend, the benevolent mind cannot but be delighted at the efforts, which are making to diffuse the sacred scriptures. To promote this great object some among all sects of christians, and in every nation of christendom, are uniting their exertions. In this glorious cause no scope is given to the malignant altercations of religious partizans. The only strife seems to be, which shall be the most forward in deeds of beneficence. It is but a few years, since the "British and Foreign Bible Society" led the way in this benevolent enterprise. The spirit has already animated the breasts of thousands in every christian nation of Europe. Asia has caught a large portion of the same zeal; and its happy effects are beginning to be experienced by the Africans.

What American christian does not rejoice at the consideration, that his own country has not been backward in this work of love? Already more than 30 Bible Societies have been formed among us; and every year adds to their numbers, their zeal, and their contributions. Still much remains to be done. There is sufficient scope for all our benevolent efforts.

Among the means, which have been employed to increase the funds of our respective societies, there are none, with which I have been better pleased, than the project of cent contributions. These afford an opportunity for "the widow's mite," and the small benefactions of great numbers, who would otherwise be restrained from doing any thing.

To carry such a plan into effect, there is no need of much formality. Let two or three ladies, who live in different parts of a town, open subscription books, in which they may record the names of subscribers to a neighboring Bible society. Let them recommend to all, whom they shall imagine to be favorably disposed, to reserve a cent a week towards purchasing Bibles for the destitute. A short period before the annual meeting of the Bible society, let them go around, make the collections, and then apply to their minister, or to some other suitable person, to carry the amount to the Treasurer of said society, and take a receipt, which should be carefully preserved, as evidence of the faithful appropriation of what has been thus contributed.

This mode can occasion but little trouble to any. The contribution of so small a sum will be felt by no prudent person. But its amount from all, who can spare it, will be of great utility. It will bless them, who give, as well as them, who receive. It may be the means of inducing some the more highly to prize these holy records, which others receive with so great thankfulness. It may lead to habits of munificence, which, without some such incitement, might be greatly neglected.

Besides, how much better is

such an employment of our time, than to be "busy bodies in other men's matters?" How much more useful is such a contribution of our property, than the purchase and distribution of uninspired, and inflammatory publications, which often provoke men to hate, rather than encourage them to love one another? How much more desirable is it to impart to the destitute "the sincere milk of the word," in which, as protestants, we maintain, that they may find every thing essential to salvation, than to circulate with party views the commentaries of fallible men, who often take more pains to bias people to their system, and excite them to the opposition of others, than to establish them in the truth, "as it is in Jesus?"

PHILOS.

THE BENEFIT OF AFFLICTIONS.

There is no season, when the heart is more tenderly alive to the impressions of religion, when we realize more deeply the vanity of the world, or look more earnestly for a better, than in the season of affliction. Were we not sure, that this is only our state of probation, we should form but a gloomy picture of our existence, and the most unjust conceptions of the character of God. For amidst the varieties of sorrow, with which life is clouded, who can say that he has been exempted? Whose heart has never been softened by grief? Who, that has been blest with beloved relatives and friends, has never been called to watch over their sick beds, or to weep over their graves? Besides the thousand mental sufferings, in which the soul only knows its own bitterness, losses and disappointments, sickness and death, pains in ourselves, or sympathies, still more painful for others, are among the common allotments of life.

Sometimes the dispensations of Providence are so mysterious, as to demand the utmost exercise of our religious faith. Sometimes we see abundance heaped upon the selfish and unworthy, whose sordid souls could hardly imagine the pleasure of doing good; while another, whose heart had grown large with benevolence, is stripped of his possessions, and made dependent on the charity, which was once his delight. Sometimes the aged and the miserable, the children of poverty, whose every returning day is but a return of misery, are doomed to drag out a wretched existence; while the friends of the wretched, the happy and the good, are suddenly snatched away, and leave multitudes to mourn their loss. Here, a fond parent deplores an only child; and there the child weeps for a tender parent. Sometimes the aged saint, whose spirit is confined within an aching body, passes years of darkness and infirmity, earnestly longing for his release; while the feeble infant, that had just entered upon exist-

cice, or the little child, that had scarce learnt to lisp of heaven, is suddenly transplanted thither, as a flower, too fair for earth, but ripe for the paradise of God.

And can such dispensations be appointed of God? Yes, they are a most important part of his wise and benevolent government. The prospect, so cheerless, when viewed only with reference to the present, becomes bright and glorious, when we look forward to the future. Our afflictions then appear as merciful appointments to prepare us for heaven. We see how salutary may be their influence in weaning us from earth, in teaching us the emptiness of the idols, that are so apt to fill our hearts; in leading from a world of disquietude and sin, to peace with God and ourselves; from riches that perish, from pleasures that weary, from friends that die, to an incorruptible inheritance, to an unfailing and eternal friend.

If it be true, that this life is intended only as our preparation for a better, then whatever fixes our thoughts on futurity, should be esteemed our choicest blessing. If heaven held the place in our hearts, which it deserves, we should think nothing too dear, if it would only purchase for us a mansion there. And how highly should we prize afflictions, when we regard them as forming within us those graces and virtues, which will make us meet for that inheritance? We should welcome them as the best gifts of God; and should praise him as well when he causes our eyes to weep tears of sorrow, as when he makes our hearts to sing for joy.

We need afflictions. The best are apt to grow careless and forgetful in an uninterrupted succession of prosperity. The world seizes upon our affections, engrosses our pursuits, and the very blessings, that should have led us to God, and to obedience, only rivet our chains to the earth. It is when our heavenly Father takes from us these blessings, that we look up and remember from whom they came; that our hearts are softened; and we learn, that our best and only refuge is religion. Perverse indeed, and ungrateful is man, that seldom thinks of his God, but when the world is failing him; and must have his blessings taken away, to make him remember their giver.

Ask the humble christian, whom affliction has improved; and he will tell you, that he remembers his hours of sorrow as among his choicest hours,—that in these he has possessed the clearest views of himself, and seen the character and perfections of God in their brightest lustre; that at such seasons the world with its seductions has been forgotten; he has most ardently aspired after holiness, and has enjoyed some anticipations of that pure felicity, for which his sorrows were designed to prepare him.

If such then be the necessity, and such the peaceful fruits of affliction, shall we not adore the merciful God, who sends them? Who, when we are spiritually sick, restores us by such salutary

icines; and changes the dis- s of our souls to moral puri- nd health. These are the ctions, which all our trials ld excite; and if we submit resignation, and endure with ence, they will work our eternal good; and when we ar- rive at heaven, we shall remem- ber, with fervent gratitude, that they have helped our passage thither.

May 16, 1815.

ON MINISTERIAL EXCHANGES.

HE freedom with which the regational clergy in this part ur country have been accus- ed to interchange their week- abors, has formed a very sing part of the religious in- rse among christians. By practice, each minister has ed in some sense to belong ost of the societies in his ity; and when any one of n has been called to suf- ereavement, it has had the ilege of enjoying an admin- tion of the most solemn and ting ordinances of our reli- from the hands of those, m they could not regard as gers. A more friendly and nate union has thus been ished among different church- The bitterness of sectarian ngs has been allayed. The s of religion have been pre- ed in more interesting forms he variety of illustrations and nanner in different preach-

The clergy have been pre- ed from those negligences, h the indulgence to be ex- ed from one's own society at produce. And what is r than all, that harmony fellowship have been culti- d and increased, which ought ubsist among those, who ac- knowledge the authority of the same Master, and draw their faith from a common source.

This intercourse, however, which seemed to be so pleasing and useful, has of late been par- tially interrupted. I have in- quired very anxiously into the cause of this unhappy effect. The chief reason assigned by those, who decline to continue this practice with the freedom and liberality which we have been accustomed to witness, I find to be this: That there ex- ist important differences of sen- timent among different ministers, and it is wrong to permit what we esteem to be error to be preached to our people. The good effects of our labors is coun- teracted; the minds of our peo- ple are unsettled, and the cause of truth must necessarily suffer.

I must freely own that I think this objection a very serious one; and if the consequences of free- dom of exchanges be really that which is stated, I cannot, for one, condemn those ministers, who discontinue it. Since reli- gion is necessarily with so many minds a business of authority, it is of great importance to the usefulness of a minister that an unity of impression should be

preserved. It is true, that if error is preached to a minister's people, he is at liberty to show that it is error, and to disprove it by argument. But if what is preached one Sabbath is contradicted the next, the minds of men will be apt to become wavering and perplexed; Christ appears to those, who do not think deeply, to be divided; his cause is dishonored and the interests of truth unavoidably suffer.

There is however a very simple expedient by which these painful consequences may be avoided without breaking up the practice of exchanges, which seems so interesting and useful. Nothing more is necessary than a general agreement among ministers to *avoid to preach on those topics in each other's pulpits, on which they entertain different opinions.* A general understanding, or a simple verbal pledge to each other on this subject would be all that is necessary.

It will perhaps be objected to this plan that no minister ought on any occasion to shun to declare what he believes to be the whole counsel of God. He who does this when properly called on, undoubtedly is unworthy the sacred office, and criminally betrays his trust. But he is not called on—the thing is evidently impossible—to declare at *all* times *every thing* that he believes on *every subject* in divinity. He is at liberty therefore in each discourse to select that topic for illustration, which he thinks best adapted to the circumstances of his hearers, so as most effectually to promote their christian edification. When he goes into the pulpit of a brother minister, he is to remember that he is speaking to those who are not peculiarly under his spiritual charge. He is not responsible for the opinions they may entertain. He is bound indeed to preach to them nothing but what he believes to be true; but he comes as the friend, and not the censor and judge of his brother. He is called to express his sympathies with them in the great truths and hopes of our common christianity, and not to indoctrinate them into the peculiarities of his sect. He goes among them as he would go into the family of a friend in the absence of its father and head; not to give to the children new theories of education, or to insinuate into their minds distrust of his teaching and government; but to unite with him in inculcating and impressing those all important maxims, which he knows they hold in common.

But there are some, who will say that no faithful minister can avoid introducing the fundamental truths of the gospel into every sermon that he preaches. In one sense and to a certain extent this is no doubt true. But if it means that every sermon should be chiefly occupied with those questions about which christians differ, I think the sentiment a very erroneous one. There are no sermons, I believe, so generally unprofitable as those, which are employed in ringing the changes of sectarian sentiment. If a minister thinks it his duty to preach only such sermons as these, he had better stay at home. But the great body of

tians, I am persuaded, will ess that they have great and esting truths enough in com- to supply them with topics t least occasional improve- . What congregation but t would be interested and ed- by discourses on the sub- and in the manner of Scou- n his Life of God in the Soul lan; or Law in his Serious ; or Taylor in his Holy Liv- or Paley, or Cappe; or own venerable countryman, irop, in their sermons. What minister will venture to say that he should depart from his ministerial duty if in some of his discourses he should imitate the writings of these excellent men? —Is it not clear then that a man with the nicest ideas of official fidelity, might assent to the plan which I have now ventured to propose?

If this proposition should meet the approbation of ministers, it might be well in the different associations, to pass votes to carry it into effect.

REVIEW OF "MORAL PIECES IN PROSE AND VERSE."

By Lydia Huntley.

HE *prose* pieces occupy about irth of the volume. "They principally intended," we informed, "for the use of a ol," and contain remarks ten in a plain, affectionate ner, which well calculate to answer the end for ch they were written. The ainder of the volume consists iscellaneous pieces in verse, hich, as the largest and most ortant portion, we shall con- our observations. These ns are of no common stamp, in a literary and religious we regard them as a valua- offering to the public. They to be the product of beauti- imagination, regulated by a eate taste. They have an flow of varied and harmo- s versification, and are very from faults of expression, bombast and roughness. er attempting a very bold lofty flight, nor failing in what *is* attempted, they give perpetual and almost unmingled pleasure.

But they have higher claims of thought and sentiment. They are moral and religious poems. They are marked with deep and constant seriousness, a pure and elevated piety. They display a mind habitually thoughtful and fond of noticing the hand of a God in every thing that takes place, and of drawing instruction from every object; which makes the storm and sunshine, the forest and the flower speak some moral lesson to the heart of man; which "finds tongues in trees, books in the running brooks, sermons in stones, and good in every thing." This is the disposition we should wish to see prevail. It is such as belongs to the christian;—to a believer in that gospel which teaches that the heavenly Father is to be worshipped not only in the tem-

ple and on the mountain, but in every place, in spirit and in truth. It is this habit of thoughtful piety which will afford the most immediate, constant and effectual motive to virtuous conduct, will diffuse the most unvarying cheerfulness over life, give stedfastness in prosperity, comfort in adversity, and hope in death. We think these writings calculated to promote such a spirit, and as such we cheerfully recommend them. Many of our readers will be glad to return from the wild and empassioned tales of doubtful morality in which the muses have so long indulged us, to the milder and more soothing strains of some former days. The harp has long rung to notes of confusion and discord; it is grateful to hear it touched by a hand that reminds us of Cowper and Kirke White—to hear it vibrating to the songs of God, and virtue, and immortality.

Reading religious poetry has undoubtedly an effect upon the religious character. All poetry has an influence over the imagination and the heart. It may rouse the feelings, or sooth them to rest; it may excite, or allay the passions. It has been employed with effect upon almost every subject, and for almost all purposes. Enlisted in the cause of vice, it is able to conceal her deformity, or even give her a fascination which allures to destruction. It has been a powerful instrument to raise and continue in the world, a spirit of martial enterprize, and the love of military glory. It has been successfully used to disseminate licentious principles and countenance the indulgence of degrading passions. If employed in favor of morality and religion, why should its effects be less? Why may we not hope that virtue may be made to appear more lovely, and duty more pleasant; and that the fancy and feelings kindled by the inspiration of poetry, may shed a permanent influence upon the heart and life? Without question, this is the case. The mind is disengaged from the petty cares of the moment, and rises for a little time above the concerns and the bustle of life. It is allured to higher regions than earth, and feels the christian's love of goodness and "longing after immortality." The savor of such moments continues; the sentiments and images of the poet for a long time play about the memory, and may be traced in their effects upon the habits of thought and action. We cannot but think it important that good writings of this kind should be known and read. The most important of all causes, should have the full advantage of all those charms which are employed so successfully in decorating and recommending inferior subjects; men of genius ought not to lend their powers to useless, much less pernicious topics, while religion, which presents the most noble and sublime themes, is neglected. We thank God our religion can stand, and will prevail, even though trodden under foot of men;—it needs no lyre to raise its everlasting walls; but men should *rejoice* to employ their faculties upon it; it should be their pride that they are permitted to tune

r voices in praise of the High
Lofty One, who inhabiteth
nity.—
our limits would permit,
hould be glad to offer our
ers sufficient extracts to jus-
what we have said in praise
hese poems. We hope they
be induced to read for them-
:s. They will find that
characteristic is not great-
but beauty;—they are dis-
nished less by the boldness,
the prettiness of their im-
;—they touch the gentler af-
ons of the heart, and lead it
anquil and pensive thought,
er than call for admiration
wonder. Her frequent al-
ns to the venerable friend
took her like "a weak and
e plant, from shades ob-
:," and "loved and watch-
her, together with her affec-
te tributes to her memory,
very interesting. A strain
nder and touching melan-
r pervades the volume. We
e a few short extracts.

nd is darkness and within is pain;
let us look above! There is a ray
gleams from thence, an angel's
oice that cries,
"Lift up the eye of faith; there yet remains
"Hope, for the righteous, for the weary, rest;
"For the oppressor, vengeance." Still there reigns
A Judge Supreme, whom nothing can elude.
And though his step is sometimes on the deeps,
Shrouded in darkness, all his ways are peace,
Are wisdom, truth and mercy. Tho' his throne
Is canopied in clouds, yet the meek eye,
Now drowned in tears, and dim with mists of time,
Shall see, at last, its base was ever fixed
On righteousness, and everlasting love.
p. 33.

—

Even while we pause, the rapid date
Of life comes rushing on,
The sad heart feels the stroke of fate,
We tremble and are gone.

Gone and forgot, the mourning eye
May moisten as we sleep;
But time shall sooth the rushing sigh,
And dry the eyes that weep.

A little mound of turf alone
Shall shade our senseless breast;
The clay-cold sod, the burial stone,
Made dark with storms, with moss o'ergrown,
Shall mark our place of rest.
p. 214

POETRY.

—

CONSOLATION IN VIEW OF DEATH.

shall the grave with rising flow-
rs be drest,
the green turf lie lightly on thy
reast.
re shall the morn her earliest
ears bestow;
"There the first roses of the year shall blow."

What is the strongest tie which binds,
In christian faith immortal minds,
And brings a heaven more near?

'Tis the cold silence of the grave;
That *death*, from which we cannot save,
The friends on earth most dear.
Then let us not in sorrow weep,
For those that rest in peaceful sleep,
The good and lovely here!

Death is of life the glorious morn;
And through the grave, bright vista's dawn,
Which open to the sky.
It has no terrors, but in name.
And shall it not assert its claim,
Since man is born to die?
O let it then its rights assume,
And rob the healthful cheek of bloom,
And quench the speaking eye.

It can no more.—Awake the strain,
Which tells us, man shall live again,
Clothed in immortal bloom.
No longer let thy saddened mind,
With pensive sorrow seek to find,
Its blessing in the tomb.
Fly from the dust which moulders there,
Nor cherish flowers its sod may bear,
But let them meet their doom.

Yet there's a sacred sorrow lives,
Which sweet and holy influence gives,
And purifies the heart;
Weans it from life's insipid joys,
Its low pursuits, its idle toys,
And claims its better part.

'Tis the best memory of the good;
The virtuous, who undaunted stood,
Where vice had winged its dart.

Such there have been, with powers refined,
With taste sublime, and loftier mind,
And sweet emotions fraught.
Let us to them our tribute bring,—
Not the frail blossoms of the spring,
Or wreaths by fancy wrought;
But high and emulative zeal;
Virtues from them we've learned to feel;
The pure and holy thought.

And let those gentler hearts that bear,
For others good a watchful care,
Our recollections warm;
Whose disregard of selfish ease,
With active kindness feels and sees,
And shelters from the storm.
For if a virtue dwells on earth,
Which truly claims celestial birth,
It comes in Pity's form.

Then hang not garlands on the grave,
Where sleep the lovely and the brave;
Nor heed their swift decay.
But look beyond the mouldering dust,
To the blest mansions of the just,
To realms of endless day.
Such love will consecrate thy life;
Save it from low and sordid strife,
And never pass away.

RELIGIOUS INTELLIGENCE.

[The following is the petition referred to in our 2d volume, page 220. It was signed by the same committee whose names are there subscribed to a petition to the General Court of Massachusetts, with the addition of President Appleton, whose name was then accidentally omitted.]

To the Honorable the Senate and Representatives of the United States of America, in Congress assembled.

The convention of congregational ministers in the state of Massachusetts beg leave to represent:—That, regarding as they do, the separation of one day in seven, for the purpose of religious worship, to be an institution not only honorary to the great Creator of the universe, but also of beneficent tendency to man, and feeling the obligation resting on themselves, as ministers of the gospel to do all in their

er for the religious benefit of the munity, they notice the following vance, which they humbly recom- d to the consideration of the civil ers of the country.

he opening of the public mail on days has the effect, in places where :curs, of drawing a collection of ons to the office of distribution, in r to peruse the intelligence of the or to receive the letters address- :o them. By this occupation of time,— public worship is neglect- ınd the day ill observed, the rising ration are taught to disregard the utions of our holy religion, and langer becomes imminent that the ers to the prevalence of immoral- ıd vice will be gradually destroy-

lieving, as they do, that *righteous- exalteth a nation, and that sin is eproach of any people*, and feeling nder regard for their beloved ry, and an earnest wish that it enjoy the smiles and blessing of ghty God, they cannot but desire such deference be paid to this d institution as may be pleasing s sight, and tend to impress on ɔmmunity, and especially on the generation, the fear and love adorable Author of their being, estower of all their enjoyments. ey do therefore pray, that the able Congress of the United would take this subject into wise consideration, and prohibit stribution of letters and papers Lord's day.

would be easy to enlarge on a :t which created much emotion minds of multitudes, in various ɔf the United States, of various ınations, but your petitioners can- t hope that the evil, of which ɔmplain, has been noticed with by many of the honorable body ıow address. Without further t, therefore, they commit their t to your serious and wise dis- and as in duty bound will ever

---

y for the religious and mor- improvement of seamen.

s Society held its annual meet- ing on Monday the 15th of May.

The following gentlemen were elect- ed officers for the year ensuing:—

G. Bradford, Esq. *Pres.*
Rev. J. Tuckerman, *Sec.*
W. Ropes, Esq. *Treas.*
Rev. W. E. Channing, Rev. C. Lowell, Rev. S. C. Thacher, H. Inches Esq. G. G. Lee, Esq. R. Sullivan, Esq. } *Exec. Comm.*

The following is the report of the committee for the last year.

In presenting their third annual report, the Executive Committee, of the Boston Society for the religious and moral improvement of seamen, most gratefully acknowledge the good- ness of that Providence, which has restored peace to our country; re- vived its commerce; excited again the spirit of honorable enterprize in commercial traffic; and given employ- ment to our hardy and adventurous mariners. Contemplating this class of our fellow citizens, with a deep inter- est in their own exposures, and fre- quent suffering; in their peculiar temp- tations, and the miserable condition to which vice often reduces them; we are desirous of attempting at least an amelioration of their condition, by ex- tending to them the means of piety, virtue and happiness. We are hap- py and grateful, that in this object for which our society was formed, many of our most respectable merchants and masters have so cordially given us their approbation and concurrence; and we are now prepared with new anticipations and zeal, to exert our- selves for its attainment.

But we beg leave at this time to call the attention of the patrons of this institution to the fact, that our socie- ty was formed on the 11th of May, 1812; and that on the 18th of the suc- ceeding month, war was declared be- tween our country and Great Britain. —It had been our hope by means of auxiliary societies in our state, to have brought into union with us, all who were directly interested in com- merce, and who felt an interest in the moral improvement of seamen

and thus to have obtained the means of extending the tracts which we proposed to publish, to every sailor in the state who would receive them; and by obtaining the establishment of similar societies in other capitals, gradually to have secured such advantages as we could, for moral and religious advancement, to all the seamen of our country. But scarcely had we commenced our operations, when the great body of our seamen was scattered from our ports, and little more could be done, than to interest individuals of them in our plan; to distribute our books among them, wherever we could find them;—and through our naval commanders, to the sailors in our ships of war. But amidst all our difficulties and embarrassments, we have not doubted, with the blessing of heaven, that better prospects would open to us; and we have patiently waited for the day of peace, of commerce, and of liberty to the seamen, in which we might redouble our efforts, and ask, with confidence of obtaining it, the assistance and cooperation which we need, for the accomplishment of our objects.

Indebted as we are to commerce for so much of our prosperity—depending on it so essentially in almost all the branches of trade and of the mechanic arts, and receiving from it so large a portion, not only of our luxuries, but of our comforts, it is surely due from us, as far as we can, to arrest the progress of the vices and sufferings, to which an active and extensive commerce peculiarly exposes so great a number as are immediately engaged in it. It will be considered, that very many of our sailors choose their profession, and enter upon its labors, even before the time when they are qualified to become apprentices in any business on the land;—that few, or no means are possessed at sea, for regular instruction; and that vicious example spreads its deadly influence among them, too often wholly unchecked by those, who might greatly restrain it. But it is a circumstance which gives great encouragement, in reflecting upon our seamen, that very many of them have early received moral and religious instruction *at home;* and that, almost without exception, *they can read.* Almost every sailor too has a bible; and if he be not improved by reading it, the cause may be, and without doubt frequently is, that he does not receive the *excitement* and *encouragement* to read it, which are received on the land from *conversation,* from *example,* and from *the weekly instructions of the Sabbath.* We hope therefore, by supplying those who have them not, with Bibles; by giving them tracts, which inculcate in the most interesting manner, the great principles and duties of religion, and which will assist them in understanding the Bible; and by giving them prayers, with encouragements to use them; that good, essential good, may be produced among them. We hope, and we have great confidence in indulging the hope, that many of our masters will give us their aid, by encouraging piety and virtue in their seamen, and by discountenancing vice; and that some—a few at least, will commence the example, at favorable times, of reading morning and evening prayers in their vessels. We may not be so happy as to reclaim many, who are already confirmed in vice; but with the divine blessing, we may awaken the conscience which *sleeps,* but is not *dead;* we may encourage many to virtue, who become vicious, principally from a want of encouragement to resist temptation; we may strengthen and establish those, who have hitherto maintained their virtue; and be the happy instruments of guarding and defending many of the young, in the time of their greatest danger. An *attempt* to improve the condition of this large and very useful class of our fellow citizens, is the least which may be demanded of us, in return for the advantages which we derive from their peculiar exposures; and in what has been done, amidst the embarrassments of war, we have much to excite our hopes, and to animate our exertions, now that we are blessed again with peace.

During the past years, for the rea-

sons already given, we have not added to the number of our tracts. But we had previously published six, written expressly for the use of our seamen; and had a large number on hand, of the 12,000 copies which we had printed. But besides supplying the ships of war, which came into our harbor, they have been sent to the shops, where articles were kept for sale, expressly for sailors, and to the towns upon the seaboard, where sailors have resided; and since the return of peace, they have been widely disseminated. Through the active zeal of Mr. Bartlett, the Secretary of the Marblehead auxiliary society, to whose interest and exertions your committee have been much indebted, they were extensively diffused even during the war; and we are happy in communicating to the society, extracts of a letter from him, bearing date the first of May, 1815.

[Rev. Mr. Bartlett's letter.]

"The number of seamen engaged in the gun-boat service, from this town, was between two and three hundred. They were stationed principally at Portsmouth and New York. They had but little leisure; but much of what was allowed them was spent in perusing the volumes* and tracts, with which they had been furnished. And I have been credibly informed, that they were uniformly read with eagerness, and in some instances, were productive of the happiest effects.

"I have heard more particularly of those, which were distributed among such as entered on board private armed vessels. However inconsistent a desire for religious and moral books, with a disposition to privateering may appear, yet such has been the fact. Our seamen have very unwillingly sought subsistence in this way; and nothing but the sight of their suffering families could induce them to this species of enterprize. Among these persons, several tracts and volumes have been distributed; and notwithstanding all the noise and merriment, common to such vessels, these books were eagerly sought for, were listened to with attention, and in many instances, even on board privateers, produced a sobriety and decency of behaviour, which even the strict discipline of national ships cannot always effect. It has been the fate of almost every one, that has entered on board private armed ships from this town, to have been captured. They have been carried to various prisons in England, Halifax, W. Indies, Bermuda, &c. In one prison only in England, there were 250 inhabitants of this town prisoners at one time. In these prisons, the tracts of the society, and the sermons were introduced; and I am credibly informed, that the officers and sailors from this town found in them not only occupation for many of their leisure hours, but also derived the greatest benefit from the instruction which they afforded.

"Another circumstance may be worthy of notice. Some of our seamen, when captured by his Majesty's ships, were careful to carry their books with them, and while they were detained on board, they found in reading them, not only a relief from the unpleasantness of their situation, but such consolations and advice, as nothing but religion can afford. When some of our townsmen were prisoners in the St. Domingo, Admiral Warren's ship, some of the officers noticing the seriousness of one of our men, and observing him to be frequently engaged in reading the books which he carried with him, requested the loan of them. This was readily granted; and so pleased were they with the pertinent advice, and judicious counsels, which they found in them, they desired to possess them for the benefit of themselves, and of those under their command. The books were left with them, and the man from whom they were received, set at liberty. In justice however to the character of the officers and crew of this ship, this person informed me, that they were constantly in the habit of attending divine service on the Sabbath."

Your committee avail themselves of this opportunity, of making their acknowledgments to H. A. S. Dearborn Esq. for his cheerful, active, and

* Sermons for seamen, by the Rev. Mr. Abbot of Beverly.

very useful services, in promoting the objects of the society. Very soon after the restoration of peace, a letter was addressed by your committee to Mr. Dearborn, requesting his assistance, in furnishing with tracts the vessels, which received clearances at the Custom House—They have received two letters from him, in the last of which he requests an additional supply of books, and renews his expressions of interest in our design. They communicate his first letter, which they are confident will be heard by the society with the gratification, with which it was read by your committee.

Boston March 13, 1815.

Gentlemen—Your communication of the 9th inst. has been received, and be assured, it affords me great pleasure to learn, that the officers of the society for the moral and religious improvement of seamen, are taking measures to advance the commendable objects of that institution.

I shall cheerfully aid the society, as far as is in my power; and will take charge of such books for distribution as may be furnished me, and dispose of them to such persons and in such manner, as will best comport with the wishes of the society.

With great respect, I have the honor to be, your most obedient servant,

H. A. S. DEARBORN, *Collector.*

To the executive committee of the Boston Society for the religious and moral improvement of seamen.

Your committee would also inform the Society, that a small collection of prayers is made, and will directly be put to the press, intended both for social, and for private use, in our vessels; with an address to masters, soliciting their concurrence in this part of our design, both by reading prayers themselves at favorable times, and by distributing them among their seamen. We are happy to know that, in some instances, social prayer has been practised in our vessels; and we cannot but hope, that when provided with short and simple forms of devotion, that others will use them. Such examples, with a correspondent conduct, cannot fail of producing important consequences.

Aware of the magnitude of their object—of its difficulties and discouragements, your committee have not looked for effects of their efforts, which would be great and imposing. But aware too, that the most important results, in exertions for religious and moral improvement, are often the most unostentatious, they would have committed their design and endeavors with confidence to God, even if they had not yet been assured of any visible, and beneficial consequences. But with the facts before us, which have been detailed in our former reports, and those which we have now the pleasure of presenting, with the increased advantages which we obtain from the return of peace, our prospects are bright, and our excitements strong to increasing exertion. We therefore confidently indulge the hope, that in a cause so interesting, our solicitations for a share of public beneficence, will not be made in vain.

G. BRADFORD,
R. SULLIVAN,
J. TUCKERMAN,
W. E. CHANNING,
C. LOWELL,
G. G. LEE,
W. ROPES.
} *Exec. Committee.*

Humane Society of Massachusetts.

THIS Society celebrated its anniversary on Tuesday, the 16th ult. An address was delivered before the Society by the Rev. Mr. Holley. The following are the officers for the ensuing year:

A. DEXTER, M. D. President.
Hon. T. DAWES, first Vice President.
W. SPOONER, M. D. second V. Pres.
S. COBB, Esq. Treasurer.
G. G. LEE, Esq. Corres. Secretary.
C. DAVIS, Esq. Rec. Sec.

S. PARKMAN, Esq.
J. COOLIDGE, Esq.
S. BRADFORD, Esq.
B. RICH, Esq.
Rev. C. LOWELL,
E. ELIOT Esq.
} *Trustees.*

FRAGMENTS OF ANCIENT MANNERS.

"The ancient Scandinavians, who, like other savages, were intemperate in eating and drinking, swallowed large cups in honor of their gods, and to such of their countrymen as had fallen in battle. We learn from the 25th fable of their *Edda*, which was their sacred book, that to *hold much liquor* was reputed a *heroic virtue*." "Anciently people fed but *once a day*, a fashion that continued even after luxury was indulged in other respects —Plato held the Tyrrhenians to be gluttons for having *two* meals a day —In the reign of Henry VI, the people of England fed but *twice* a day. Hector Boyes in his History of Scotland, exclaiming against his cotemporaries, says that some persons were so gluttonous as to have *three* meals every day."

"Leland mentions a feast given by the archbishop of York at his installation, in the reign of Edward VI. The following is a specimen: 300 quarters of wheat, 300 tons of ale, 100 tons of wine, 1000 sheep, 104 oxen, 304 calves, 304 swine, 2000 geese, 1000 capons, 2000 pigs, 400 swans, 104 peacocks, 1500 hot venison pasties, 4000 cold, 5000 custards hot and cold."

Hollingshed who wrote in the reign of Queen Elizabeth says—"the length and sumptuousness of feasts are not totally left off in England, notwithstanding that it *proveth very beneficial to the physicians* who most abound, where most excess and misgovernment of our bodies do appear."

RECENT REVOLUTION IN FRANCE.

On the 28th of February, Napoleon Bonaparte, having escaped from Elba, arrived at Frejus in France —On the 20th of March he arrived at Paris without resistance—Louis XVIII having left the city.

A more unexpected and extraordinary event, than we have now recorded, has not occurred in this age of wonders; nor one that has excited more alarm in the christian world. Prior to this event a hope had been entertained, that after having suffered for many years the horrors of war, the nations of christendom were about to enjoy a state of general tranquillity and peace. But while the nations were thus rejoicing in hope, they were suddenly aroused from this pleasing dream, as with the shock of an earthquake, by the return of the exiled emperor to Paris.

It is indeed remarkable that it should be in the power of any one mortal man, thus to interrupt the joys and excite the fears of a hundred millions of his fellow beings; and to derange the plans and blast the prospects of confederated nations. But when we reflect on the almost unparalleled distress and carnage, suffered by the nations of Europe, during the rise and fall of Napoleon, together with the recent establishment of peace in consequence of his exile to Elba—and the pleasing prospects which thence resulted; we cannot wonder that his sudden and unmolested return to the capital of France should fill the world with consternation and dread.

Like the Chaldean monarch, Napoleon had been the "Hammer" of the Lord, the instrument of divine anger, to punish, and to break in pieces the nations. Although he had recently experienced a terrible reverse in his prospects; yet perhaps his work as a *destroyer* was not completed. According to the accounts which have been given in the public papers, the loss of lives in the Napoleon wars exceeds FIVE MILLIONS. This may be an exaggerated account; yet there is no reason to doubt that the number of persons who have perished in his wars, is more than double the number of all the men in the United States, between eighteen and sixty years of age. If, however, the French nation should be *united*, and *determined* to support him as their emperor, and the allied powers should be united and

determined on his overthrow; the slaughter which must ensue, will probably exceed every thing which has yet been known in the days of Napoleon. We are shocked at the prospect of such a scene of carnage, desolation, and woe; and we sincerely hope and pray that God may avert such tremendous destruction of human life. Napoleon, and all the rulers in Europe are in God's hand, and it is possible with him to dispel the dark cloud which has so suddenly made its appearance. He can remove the fears which have been excited, or he can augment them.

Perhaps more terrific scenes than have yet been witnessed are necessary, to open the eyes of christian nations to the antichristian character of war. Considering the restless nature of *war ambition* and *war habits*, God may view it as necessary to permanent peace among the nations, that there should be a general destruction of men, who delight in war and blood. It is *possible* that Napoleon's return to France may be preparatory to such an awful scene in Europe,—a scene in which *he* and millions of others shall perish by the very custom in which they glory. We, however, do not hazard even a *conjecture*, as to the consequences of the unexpected event. We barely state what may be regarded as *possible*. But if this possible event be comprized in the divine, unerring purpose, who shall live when God doth this! When such a day of his wrath shall come, who will be able to stand?

Obituary.

DIED, in England, Feb. 19, Rev. CLAUDIUS BUCHANAN, D. D. whose eminent services in the cause of christianity in India entitled him to the respect of the christian world; and whose name will be had in affectionate remembrance, as long as distinguished talents and benevolent exertions shall be esteemed among mankind. At the time of his death he was in England for the purpose of superintending an edition of the scriptures, for the use of the Syrian christians.

In Providence, Hon. JABEZ BOWEN, L. L. D. Chancellor of Brown University, in the 76th year of his age.

In Haverhill May 15, Dr. NATHANIEL SALTONSTALL, aged 69.

In Scotland, JOHN DAVIS, aged 108. He used to walk six miles every Saturday to be shaved, until within a few days of his death.

In Barrington N. H. Rev. BENJAMIN BALCH, aged 74. He died suddenly, while walking in the road.

In Atkinson Mrs. ELIZABETH PEABODY, wife of the Rev. Mr. Peabody of that place.—Some notice of her character may probably appear in a future Number.

In Charleston, S. C. Dr. DAVID RAMSAY.

Ordination.

May 17th, Rev. CALVIN PARK, was ordained at Franklin as an evangelist—Introductory prayer by Rev. Mr. Judson of Uxbridge; Sermon by Rev. Dr. Crane of Northbridge, from Titus v. 25; Ordaining prayer by Rev. Mr. Howe of Hopkinton; Charge by Rev. Dr. Emmons of Franklin; Right hand by Rev. Mr. Wood of Upton; Concluding prayer by Rev. Mr. Fiske of Wrentham.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Cyrus Pierce, Cambridge
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do.
Mr. Samuel Gilman, Boston.
Mr. Thomas Prentiss, Cambridge.
Mr. Rufus Hurlbut, do.

THE

CHRISTIAN DISCIPLE.

. 7. *JULY*, 1815. VOL. III.

THE CHARACTER OF BERNARD GILPIN.

THIS eminent man was born England A. D. 1517. Very ig he displayed an uncom- genius, and a serious, observ- turn of mind. While he was ild, a begging friar came to father's house, and drank so y as to become intoxicated. next morning the friar ched a sermon, in which he e vehemently against intem- nee. Young Gilpin was ling by his mother's knee, for a time seemed to be af- d with the friar's discourse. ngth he said to his mother, mamma, do you hear how fellow does speak against kenness, and was drunk him- yesternight at our house!" serving his genius and the of his mind, his parents con- d to educate him for the try. He made rapid prog- in his studies—passed thro' e with reputation—and soon he took his degree he was n a fellow of the college. as educated in the popish on, and was appointed to a disputation with the fa- Peter Martyr on some ques- between the papists and stants. By this effort he was brought to doubt the truth of the catholic sentiments. He did not however immediately renounce them; but the more he examined, the greater were his doubts. His antagonist, Peter Martyr, had a high opinion both of his talents and his integrity, and expressed the most ardent desire for his conversion to the protestant faith.

Gilpin, having obtained a vicarage in the diocese of Durham, was called on to preach before king Edward IV. This performance gained him many friends, and the king gave him a license as a general preacher during his majesty's life. But finding himself exposed on account of the change in his opinions, he concluded to go to the continent. After three years' absence, he returned, fully confirmed in the doctrines of the reformation, and well prepared to defend them. This was in 1556, a little before the death of Queen Mary. Gilpin went directly to his parish, and began to preach with great freedom and severity against the prevailing errors and vices of the clergy. Soon an accusation against him was presented to the

bishop. But the bishop was his friend, and contrived to set the accusation aside. Gilpin became more cautious, but this did not avail. A second accusation was presented; and this also was set aside by the bishop of Durham. His enemies were enraged, and accused him to the bloody Bonner, who readily sent to apprehend him. While on his way to trial, news arrived that Queen Mary was dead. This put an end to the prosecution.

Under the reign of Queen Elizabeth, Gilpin was respected. He was offered the bishopric of Carlisle; but this he declined. He had the rectory of Houghton, which afforded an extensive field of usefulness; and a sufficient income, to enable him to display a liberal, hospitable, and charitable spirit.

He was not satisfied with preaching publickly; but spent much time in giving private instructions to his people. He felt a serious concern for the youth of his parish, and exerted himself to prevent their growing up in ignorance and vice, and to form their minds to virtue and godliness. He was a peace maker among his people, and did much to prevent lawsuits and oppression. He possessed a remarkable spirit of intrepidity. His bishop had become very negligent of his duty in his diocese. Without giving any previous notice the bishop called on Gilpin to deliver a visitation sermon in his presence. Gilpin complied, and took the liberty of addressing the bishop with awful solemnity, and publickly reproved him for his remissness. The friends of Gilpin were much alarmed for his safety. But when he went to take his leave of the bishop with a view to return home, the bishop proposed to accompany him to his house. He accordingly did so; and as soon as they were come into the parlor, the bishop seized Gilpin by the hand and said "Father Gilpin, I acknowledge you are fitter to be bishop of Durham, than I am to be parson of this parish of yours. I ask forgiveness for past injuries.—Forgive me, father.—I know you have enemies, but while I live bishop of Durham, be secure; none of them shall cause you any farther trouble."

Mr. Gilpin did not confine his labors to his own parish. He was grieved to see the ignorance, superstition and vice, which every where prevailed; and was disposed to extend his labors for the good of those who were not immediately under his care. Before the union of England and Scotland, a portion of the country which was commonly the theatre of the wars between the two nations, acquired the name of the *debateable land*. On this land a desperate banditti of thieves had settled. They would steal on each side of the line, and what they plundered on one side they sold on the other. They were also much in the habit of duelling, and of carrying on bloody wars among themselves. Mr. Gilpin exposed his life, and spent much property among these hardened wretches. He had fixed places for preaching among them, which were regularly attended.

He happened to go among them

at one time when they were engaged in a petty war among themselves. Both parties attended his meeting. On one occasion, one of the parties came in early, and the other just as he had began his sermon. They were both armed with weapons of death. They were inflamed with rage at the sight of each other. He had not proceeded far before they began to brandish their arms and to approach each other for battle. He left the pulpit, and stepped between the parties, and addressed the leaders. They promised to make no farther disturbance during the exercise. He returned to the pulpit and proceeded in his discourse. They were so affected with his sermon and his amiable conduct, that they engaged to forbear all hostilities while he should remain in that region.

One Sunday morning he came to the place of worship before the people had assembled. He saw a glove hanging up, and was informed by the sexton that it was a challenge to any person who should dare to take it down. Gilpin took the glove and carried it with him into the pulpit. In his sermon he rebuked them for their inhuman conduct. "I hear," said he, "that one among you, hath hanged up a glove even in this sacred place, threatening to fight any one who takes it down: see here, I have taken it down." Then holding out the glove to the view of the assembly, he endeavoured to convince them of the evil of such conduct, and to persuade them to mutual love.

His kind and amiable deportment and his faithful admonitions, excited the esteem and veneration of these barbarians. Through the negligence of his servants, his horses were stolen by one of the banditti, who knew not that they were Mr. Gilpin's. News was soon circulated, that the horses were stolen, and a general indignation was expressed against such treatment of their benefactor. The person who stole the horses, hearing that they were Mr. Gilpin's, was terrified, brought them back, and with trembling confessed his fault. He said, "he believed the devil would have seized him directly had he carried off the horses, when he knew they belonged to Mr. Gilpin."

Among other methods which he adopted for doing good, Mr. Gilpin, at great expense, established a school in his own neighborhood for the education of youth, with a view to remedy the defect of able teachers. He provided suitable instructors, and inspected the school himself. The resort to his school was so great that it became difficult to obtain accommodations for the scholars. He then fitted up an apartment in his own house for the accommodation of twenty or thirty children—many of these were poor children whom he not only boarded, but clothed, at his own expense. From his school he sent a number to the universities, and supported them there. He considered himself the guardian of these scholars, and treated them with the tenderness of a father. Nor was this uncommon care unrewarded; few of his scholars miscarried; many of

them became ornaments to the church, and exemplary instances of piety.

The latter part of Mr. Gilpin's life was almost entirely devoted to his school, in forming regulations and procuring funds for a permanent establishment. His health was impaired, and the infirmities of age rendered him incapable of such vigorous exertions as had marked the former periods of his life. While struggling with these difficulties, an event happened which greatly increased his afflictions. As he was crossing the market in Durham, an ox ran at him and threw him down with violence. From this injury he never recovered, but continued lame as long as he lived. His enemies took advantage of his infirm and afflicted state, and loaded him with injuries and reproachful accusations. These severe trials he bore with great fortitude and resignation.

About the first of February 1682, he was sensible that the day of death was near. He stated to his friends his apprehensions, and spoke of his death with great composure of mind. A few days before his decease he ordered his friends, acquaintances, and dependents, to be called together. Being raised up in his bed, he addressed first the poor—next his scholars—then his servants. He then called and addressed some persons who had not made a good use of his past instructions, hoping that his dying words might have a good effect. His speech began to faulter before he had finished his exhortations. His remaining hours were "spent in prayer, and in broken converse with some select friends, mentioning often the consolations of the gospel." "Nothing else," he said, "would bring a man true peace at last." He died March 4th, 1683, in the sixty sixth year of his age.

In his charitable distributions Mr. Gilpin had no limits but the bounds of his income. In writing to a friend, he said, "It is my design at my departure to leave no more behind me, but to bury me, and pay my debts." The little he did leave, he left wholly to the poor, except a few tokens of remembrance which he bequeathed to his friends.

ON THE CONDITIONS OF SALVATION.

For the Christian Disciple.

Though the following observations may not have the merit of originality, they are not the less important:—

It is a matter of wonder and astonishment to me that there should be persons of common sense, who perhaps have never entertained a doubt of the truth of christianity, yet are altogether insensible and unconcerned about it. Yet astonishing as it is, the fact cannot be doubted, that there are many perfectly indifferent as it respects their future and eternal salvation; an

interest and an event, so vast, so momentous, as to make all other interests, and all other events in comparison contemptible.

But though there may be many to whom the foregoing description is applicable, there are many others anxiously concerned to know the terms of salvation, and what they must do to be saved, but are involved in doubt and uncertainty by the contradictory systems of those who have attempted to instruct them. One expatiates on the beauty and amiableness of virtue, and shews the reasonableness of obedience to the divine laws, the safety and happiness of the pious and good man; but this affords little consolation to those who are conscious of having broken those laws, and to whom the burden of their sins is intolerable. Another says you must not place any confidence in your own works, but must renounce your own righteousness as filthy rags, as a refuge of lies; that there is no safety in any thing short of true evangelical faith and repentance.

Now I am not able to discover any ground for this distinction. Obedience is, I think, represented in the scripture as equally necessary with faith and repentance. Our divine Master expressly says, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father, which is in heaven;" and again, "if ye know these things, happy are ye, if ye *do them*." Here the reward is annexed to *doing*. And the apostle represents glory, honor, immortality, and eternal life as the reward of patient continuing in well doing. Besides, what is faith or repentance, but duties *we* are exhorted to perform? Consequently cannot merit salvation. It appears to me that neither faith, repentance, nor obedience, can entitle us to salvation, independent of the mercy of God; that eternal life is the gift of God through our Lord Jesus Christ; that if any of the human race are saved, it will be by grace through faith, and that not of themselves, it is the gift of God.

The cause of salvation, is the free will, the free gift, the love and mercy of God; that alone is the source, and fountain, and cause of salvation, the origin from which it springs, from which all our hopes of attaining to it are derived. This cause is not in ourselves, nor in any thing we do, or can do; but in God, in his good will and pleasure. And the effect of that goodness was the coming of Christ. It has sometimes been apprehended otherwise, that the interposition of Christ was the cause of God's mercy and compassion to sinners, but the scriptures represent this matter the other way. Thus our Savior himself expresses it, "God so loved the world that he gave his only begotten Son." He does not say the only begotten Son prevailed with God to love the world, but the love and compassion of God towards his creatures prevailed with him to send his son into the world, "that whosoever believeth in him should not perish, but have everlasting life."

In the business of human salvation there are two considerations, the *cause*, and the *conditions*. The cause is the grace and mercy of God, through the mediation and atonement of Jesus Christ—the conditions, are faith, repentance, and evangelical obedience.

Now to show that an act of pure benevolence and mercy is not the less so for being conditional, I will state a case which I think will throw some light on the subject. Supposing, Mr. Editer, that you are a person in affluent circumstances, and there is a person living near you who is very poor, who has not a farthing in the world but what he earns by his labor, and is likewise very intemperate, spending great part of his earnings for ardent spirits, and of his time in idle company, whilst his family are suffering for want of necessary food. Now supposing you inform this person that at a certain future time, say four or five years hence, you will make him a present of a thousand dollars, on condition that till that time he shall abstain entirely from the use of ardent spirits, be industrious in his business, and apply his earnings for the comfort and support of his family. At the time stated, the person satisfies you that he has performed the conditions; you then present him the thousand dollars agreeably to your promise—Now would it not be very absurd for any one to say that this was not an act of beneficence in you, that the poor man had performed the conditions and was therefore entitled to the money as a debt. But instead of the conditions rendering your act *less* a favor, it clearly appears to be a much greater one; for by performing the conditions the poor man has acquired a habit of industry and temperance, and is qualified to enjoy your bounty; whereas if you had given him the money without requiring the conditions, it would have done him very little good.

This in my opinion describes our situation with respect to God. The love, goodness, and grace of God, in making us an offer of salvation, and the effects of the death of Christ do not diminish the necessity or the obligations of the conditions, nor the requiring of conditions, diminish the love, goodness, and grace of God.

A. LAYMAN.

THE IMPORTANCE OF CHRISTIAN EDUCATION.

SECTION VII.

Of all the branches of christian education, no one is more important than that of cultivating a temper of love and kindness towards fellow beings. It is indeed important that children should be taught to fear and love God as their heavenly Father; but this is no more important than that they should be taught to love their neighbors as themselves, as brethren and children of the same Father. For the second

commandment is like the first; and if they love not their brethren whom they have seen, how shall they love God, whom they have not seen.

But as true as it is that no branch of education is more important than cultivating love to fellow creatures, it is equally true that this branch of duty has been awfully neglected in all nations, and perhaps among most, if not all sects of christians. Had this point of parental duty been duly understood and performed for three centuries past, wars among christians would probably have ceased long ago. There seems to have been a strange propensity in all nations and among most sects of christians, to make religious obedience to consist principally in outward acts of worship and attention to ceremonies, while the weightier matters of the law, justice, mercy, and fidelity, are too little regarded, and of course too little cultivated in the minds of children. How many people feel safe, and think themselves saints, because they are punctual in their observance of some religious ceremonies, while they habitually indulge hatreds to their fellow men, and allow themselves in conduct which is unjust, injurious, unmerciful and cruel. In how many thousands of cases might God address christians as he did the Jews in the days of Isaiah: "Your new moons, and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And, when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; *your hands are full of blood.*" Isaiah i. 14, 15.

There is doubtless much diversity in the natural passions and dispositions of children; but a still greater diversity is made by education. Let a contrast be formed between those children who are educated in the best manner, by religious, affectionate and kind parents, who are careful to instil into the minds of their children sentiments of justice, love and mercy; and those children who are educated like savages, and are brought up under the influence of irreligion, vice and cruelty. Into which of these classes would the christian go, expecting to find virtuous children; children in whom he could confide, and whom he would be willing to bring into his house, as associates for his own children? Whose conscience does not admit the power and importance of virtuous education in view of such a contrast!

We can only give at this time a mere outline of the care and the methods which parents should adopt, to cultivate love and kind affections in their children.

Before children are capable of speaking, or even of understanding what others say, they are capable of receiving impressions by kind or unkind treatment and examples. And as they usually receive their first impressions at home, great care should be taken that these early impressions are favorable.

Parents should be very careful that their treatment of each other should be tender and affec-

tionate. Nothing perhaps is more calculated to ruin children than a habit of petulance and angry altercation between father and mother. In vain do such parents by word teach their children to be kind and peaceable. Children will soon perceive the inconsistency between the precepts and the example; and the example will have a much more powerful influence on their minds than the precepts.

As soon as children are capable of being influenced by verbal instruction, they should be taught the precepts of the christian religion, and those precepts should be enforced by benevolent examples on the part of the parents. Not only should parents exemplify the precepts of love and kindness in their treatment of each other, but in their treatment of all under their care, and in their treatment of their neighbors. "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," is one of the benevolent and important precepts of christianity; and one which cannot be disregarded by parents without danger to themselves and their offspring.

Admonition, reproof and correction should ever be administered with evidence of concern, and tender regard for the best interest of the child, and not in anger and ill will. Angry and petulant rebukes may produce fear, but they do not produce love. Reproof or correction is very likely to produce in the mind of the child, feelings in a great degree correspondent to those with which it is administered. Anger and ill nature in the parent, will produce the same in the child; so will tenderness and concern, unless the child has been already injured by improper treatment. Self government is an important lesson for parents to learn, in order to a due government of their children.

Not only should parents manifest before their children, a kind spirit towards each other, and towards all in the family, but also towards their neighbors, and all their fellow creatures. When they experience injuries, and hear of wicked, offensive conduct, their language should be such as to impress the minds of their children with the evil of such transgressions; but not to excite hatred towards the offender, or any wish to render evil for evil. So in remarking on the misconduct and the vices of other children, the aim of parents should be to excite at once abhorrence of vice, and compassion and concern for the guilty. When they perceive in their children sentiments of pity, kindness and love, one towards another, or towards other people, these should be approved and cherished. Every thing of an opposite character should be discountenanced, as wicked and dangerous.

The examples of kind and benevolent people should be brought to the view of children as worthy of respect and imitation. Opposite examples should be remarked upon in a manner calculated to excite abhorrence to vice. As soon as they are capable of reading, care should be taken in the choice of books. Such as are at once entertaining and a-

dapted to inspire them with friendly sentiments, and a regard for amiable characters, should be preferred. Such books as embellish vice and make it appear alluring, should never be put into the hands of children; they are the bane of morals, and a curse to community.

Children require much exercise, and must be indulged in innocent amusements; but every thing of unkindness and cruelty should be prohibited and have no place in their sports. The practice of teazing and torturing animals, or causing them to torture one another, should never be countenanced. Nothing is more easy than to excite kind affections towards domestic animals, if proper care be taken, and to train up children in habits of cruelty towards any beings capable of feeling pain, is not only unreasonable in its nature, but very injurious to the children themselves. Parents who are themselves unfeeling and unmerciful towards animals, and allow themselves in abusing or inflicting unnecessary pain, are chargeable with great guilt, and their example must have a pernicious tendency. A virtuous parent cannot but be pleased to see in his children the expressions of pity and tenderness towards animals which are abused or in distress. Let such feelings ever be cherished.

As soon as children become capable of perceiving the force of such considerations, their minds should be instructed and impressed by bringing to view the greatness of God's love to his creatures; his upholding them in life, his providing for their wants, his rendering them capable of happiness, and affording the means for making them happy. From this consideration, children should be led to see, and be made to feel, their obligations to be thankful to God, to be kind to one another, and to all who are the objects of God's kindness; to see and to feel the unreasonableness of unkindness and cruelty towards any beings that our heavenly Father supports by his daily care and mercy. When they see their children disposed to unkindness and cruelty, they should lead them to consider, how displeasing such conduct must be to that God, who by his mercy upholds their lives, and provides for their comfort.

The love and the example of the Lord Jesus should be also urged; not only his love in laying down his life for us, that we might be saved through him; but also the amiable, meek, forgiving, and friendly spirit he displayed, while he went about doing good. Particularly his kindness and love to little children should be brought to view, to excite esteem for him, and love and kindness one towards another.

The word of God, and the course of his providence, present innumerable considerations, which feeling and faithful parents may employ as means of making favorable impressions on the minds of their offspring, and of inspiring their hearts with sentiments of love, of pity, and of kindness. The forbearance

and long suffering of God, which is every day new, may be urged as a motive for children to be of a forbearing temper towards all; God's readiness to pardon their trespasses, as a motive for them to display a forgiving temper.

We grant that this mode of education is not calculated to make our children renowned boxers, duellists, cut throats, or blood thirsty soldiers; but if we wish them to be the humble followers of the Prince of peace, these instructions are believed to be adapted to such a purpose.

Do any of our readers imagine that too much importance has been attached to a virtuous education? We wish them to try the experiment before they absolutely reject the plan, lest their children should be lost through misapprehension. It is believed that no one can suppose there is any danger, in making the experiment, with proper reliance on God for his blessing. But is there no danger in refusing so to do? How often do you impute the vicious conduct of children to a vicious education? Why are you unwilling that your children should live in vicious families, or be exposed to the contaminating influence of vicious company? Are you afraid they will become worse than totally depraved? Why do you use *any* means to save your children, if you believe that means have no influence and are not adapted to the end? Is it merely with a view to make your children more respectable in this world, that you would use means to preserve them from scandalous vices, or give them a religious education? Do not your consciences dictate that God has, by his word and providence, rendered it *more probable* that children will become truly virtuous and finally happy, who are favored with a virtuous education, than that those will, who are brought up in schools of pollution, depravity and guilt? If God has given this encouragement, how dare you deny that this is his appointed way for making children virtuous and happy? And how can you neglect in any measure the means which your own consciences tell you are the most probable means for saving your offspring from vice and misery?

How often do parents impute the wickedness and vices of their children to the fall of our first parents, while in truth they are themselves the *principal* corrupters of their offspring—while they by their unfeeling neglect and vicious examples, have done sevenfold more to ruin their children than it was *possible* for Adam to do!

KEEP YOURSELVES IN THE LOVE OF GOD.

In the last Number some reasons were given *why* we should love God. We are now to consider some of the *means* by which the love of God is to be *preserved* in the minds of christians.

The continual succession of present and visible objects, tends to efface spiritual ideas from the mind, unless we are careful to

associate the idea of God with all we see, with all we enjoy, and with all we suffer. Nay, if we do not seriously attend to the cultivation of the love of God, the very means by which it should be preserved may be the means of excluding it from our hearts; and instead of leading us to him, they may engross our hearts and fix our attention on them.

Some men who are versed in the visible wonders of creation, have yet never looked beyond the things themselves to God, the Author of all things; and through a life spent in the study of his works, have not had an affection of which God himself was the object. We may see men deeply interested in the fate of nations, and wrought up in the mighty revolutions of the world, who have not a sentiment of confidence in the Author of all these changes. They regard not his hand as it gradually draws aside the veil, which hid futurity from successive generations. Nay more—I am ashamed to say it—that men have had the word of God in their hands, morning and evening—have studied, quoted, interpreted, recommended this book of revelation, and yet the love of God, the Author of that scheme of salvation and dispensation of mercy, has been a stranger to their hearts. A cold and dubious light seems to have attended through all their speculations—a light sprung from the low, damp vapors of an earthly mind.

Would you keep yourselves in the love of God, beware of every thing which tends to obscure the perception of his excellence, and deaden the sense of his mercy. Those good men who feel most habitually the influence of the love of God will tell you, that it suffers something, even from the usual cares and the indispensable occupations of life; that it requires to be refreshed by the exercises of religion and by meditations of which God is the immediate object. Why do they withdraw occasionally from the cares of life? Why are they found in their closets and on their knees before their Maker? Why are they so careful to attend on the ordinances of his religion? Why so seriously engaged in public worship? God knows that he has not required this as needing any thing from the creatures which he upholds. Nor do these pious people imagine, that by such things they make an atonement for their sins. No! they find these retired and frequent intercourses with God salutary to their dispositions, and necessary to the devotional vigor of their minds; that without them their love languishes, and indifference creeps in unobserved.

Again, would you keep yourselves in the love of God, strive to suppress every evil inclination, and to preserve your hearts as an unpolluted temple, where the fire of love may burn forever. How can he love God who is under the dominion of passions hateful in the eyes of the Majesty of heaven? or who has constant reason to dread the indignation of the Lord who searches the heart, on account of inclinations hostile to all virtue,

truth and purity? How can he love God who feeds a lust which God abhors?

But some will say, if thus the fear of God is inconsistent with the affection of love, who can entertain it in its purity? Who has not reason to dread the displeasure of the Almighty? I hope there are those who, though they can never cast off a salutary fear of the Most High, yet have no reason to look up to his throne with dismay. That man who is bent on a course of life which he knows is hateful to God, turns away from him with dread and horror; not so the man, who has humbly repented of his sins, and fears he may fall again.

It is *perfect love* only which casteth out fear; and we are not to neglect to cultivate this blessed principle, till all inconsistent principles are removed. Indeed it is not so much the fear of God which obstructs the love of him, as the prevalence of iniquity, and the domination of unsubdued lust. The child does not love his parent less because he fears to offend him; nor because he suspects or knows that he has done something by which he has incurred his father's displeasure; but it is the proper combination of the various affections of respect, reverence, sorrow and hope, which exalts to the highest pitch the sentiment of filial affection. The fear of the Lord is the beginning of wisdom, and until we fear him as a God who abhors iniquity, we shall not truly love him.

Would you keep yourselves in the love of God? Then beware of the love of the world and the love of pleasure. Ye cannot serve God and mammon. If any man love the world, the love of the Father is not in him.

By the love of the world is meant a supreme and governing regard to the objects which must perish with the world itself, and such as no man can carry with him out of life. You can imagine a man supremely devoted to the acquisition of present possessions. Be they riches, comforts, luxuries or honors, they will vanish when death waves his sceptre over the scene of his delights. Nay, you have not to *imagine* it, you need but go out into the world, and you may *see* such lovers of the world. Happy is your case if you do not find such by duly looking into yourselves. If you have not conceived any happiness beyond what this world affords, and if your wishes are bounded by earthly things, we need not ask whether you love God. These perishable objects answer for you, that they are your idols, and that your gods cannot save you.

O ye worldly men, what is there in the objects which swallow up your thoughts and powers? What is there worthy of this inordinate attachment? Are they really the possessions of the soul? Are they stable and permanent? Do they always answer the fond expectations indulged in the pursuit? Are they so supremely and ultimately good, that you may venture to forget him who gives them all their value, and on whom their duration depends? Are they so good

that God may be lost in the multitude of his benefits? Shall he be unregarded who gives you all you possess? Is it safe to love every thing but the Author of your abundance?

These objects are not eternal. They have never rewarded you for the pursuit of them. They cannot be the final portion of a being, capable of intellectual conceptions, and the glory and happiness of a resemblance to that very divinity from whence they flow. The human mind is susceptible of pleasures which these things cannot affect; and without which all the world could not make it happy. There are sources of felicity within the reach of an immortal creature, independent of all these things which perish with the using.

Have you, O man, ever felt the felicity of good affections, an approving conscience, and the hopes of the gospel of Jesus Christ? And can you believe that you were born only to grovel about worldly possessions? Can you look up, as you sometimes must, from the region of carnality and narrow pleasures in which you have been toiling, and see the gates of heaven thrown open, and the just ascending with angels to the presence of the eternal Mind—aspiring to the friendship and everlasting enjoyment of God, who is all intellect and goodness?—can you contemplate all this, and not make one effort to break from your enthralment, and to shake off the sordid dust that incumbers you, and try to soar to that intellectual region!

Perhaps you will say you have been misrepresented, that you are really happy in your present slavery to the world—at least as happy as you wish to be. Be it so, but how long will this endure! or of what can it supply the place! Can this world's goods redeem a single man from death? Can it mitigate the agonies of a burdened conscience, or insure an honorable and happy state in that unchangeable world which lies before you.

When your conscience is oppressed with guilt, and alarmed with the prospect of a judgment to come; collect around you, all your treasures—and what is their sum! Of what avail are they now—how they shrink into nothing! On the other hand, when conscience bears testimony to integrity and piety, and you see God waiting to receive you, without all this pomp and glitter, what then are they worth? Sometimes perhaps your hearts have been rent with grief, or your limbs racked with pain, or your frame has been languishing with sickness; what then was the consolation which this world's goods administered? If it has been your lot to have known nothing by experience of such sorrows and sufferings; yet the time *will come* when you will be on a dying bed, the tide of life will be ebbing away, every breath will seem to be the last; then when the invisible world shall open on your soul, what will all these earthly objects be to you! Keep yourselves then in the love of God, and wait for his Son from heaven.

B.

CHARACTER OF MRS. ELIZABETH PEABODY, LATE OF ATKINSON, N. H.

For the Christian Disciple.

The abuse of obituary notices is no argument against their utility; and if the qualities of common characters have been sometimes exaggerated, it furnishes no reason why the excellencies of the truly great should be suffered to remain in obscurity.

The death of Mrs. Peabody has caused a very deep and a very extensive sorrow. Tears have fallen to her memory in almost every part of our country, and many are yet to drop in those distant places where the tidings of her decease have not reached.

She was descended from one of the most respectable ancestries, and allied to some of the most desirable connexions in New England. Her father was Mr. Smith, minister of Weymouth. She first married Rev. Mr. Shaw of Haverhill, and after his death was united to the worthy character who is now left to mourn an irreparable loss.—Such is the simple history of her life, which was unmarked by any striking incidents. If it would be proper however to give the history of a single *day* of that life, the details might be numerous, instructive, and interesting. But as we must not intrude too closely into the shades of domestic life, a general sketch of her character will be attempted, in order to meet the expectations of her friends, and fulfil the duty which is owing to departed excellence.

Mrs. Peabody was endued with a mind of the first order, which, considering the state of education in our country, received no ordinary degree of cultivation. But under whatever deficiencies her education labored, they were amply remedied, not only by her subsequent application, but by the freshness and elasticity of an intellect, which till the latest period of her life, would grasp at every improvement, and imbibe with all the ardor of youth, every idea which possessed the claims, either of novelty or utility. Her reading was solid and extensive, and drew from her remarks which equalled in wisdom and interest the works she perused.

Her talent in teaching the young was unrivalled. She brought knowledge down to the level of their understandings; she was careful to imbue them with the purest taste; and she was unwearied in forming their hearts to the love of virtue.

Her *heart* was as good as her mind was great. Duty was the point round which her actions revolved. Her character was a remarkable compound of mildness and energy. To an uncommon knowledge of the characters, she united a tender charity towards the imperfections of others. She possessed that never-failing mark of true superiority, a respect for the just claims of others; and such was her art of giving to all their due, that

there was none within her presence, who did not feel himself to be of some importance.

One of the most conspicuous traits in the character of Mrs. Peabody was an unvarying display of the most perfect good breeding. In the department of manners, at least, she must in her youth have received an accomplished education. Every word, every motion discovered it. It is hard to say whether she shone with most dignity and grace in the unobserved scenes of familiar retirement, or with most ease and self-command, when exposed to the gaze of numbers. None who had once seen and conversed with her, could recollect her without emotions of respect, unless he had been indifferent to a rare combination of attractive personal charms with the soundest sense and the purest virtue.

But she shone brightest as a christian. Her religion seemed to be directly drawn from the New Testament, and a spectator would say, that its precepts were fresh in her memory, and operative in her conduct. She was far, however, from interpreting those precepts too rigidly; and, if possible, still farther from the lax extreme. Whatever of severe there was in her character, was spent almost entirely upon herself. If she was sometimes angry at the faults of others, her anger was not without effect—and was consequently transient. The truth is, that in the immediate sphere of such a woman, but few faults will be committed. Vice dares not encounter the frown of so powerful a representative of virtue, and we get away from the reach of her censure, before we venture to deserve it. Perhaps it was this circumstance, in part, which made her breast so unsuspicious, and her life so serene.

God took her to himself without any warning—but it is not the *suddenness* of her death that we lament—she lived prepared to die.*

Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews in the time of our Savior.

43.

John v. 10—16. "The Jews therefore said unto him that was cured, *it is the Sabbath day; it is not lawful for thee to carry thy bed*—And therefore did the Jews persecute Jesus, and sought to slay him, *because he had done these things on the Sabbath day.*"

It is a most affecting view of

* We have ventured to give this character of Mrs. Peabody without having had personal acquaintance with her, and without knowing by whom the account was written. But we request that in future, those who may furnish biographical sketches for this work, would favor us with their names, that we may have some ground on which to form an estimate of the probability that the communications are correct. We hope that no one would wish to mislead us, but we think much caution is necessary in giving characters.

the depravity of the Jews in the time of our Lord, which the evangelist exhibits to us in these expressions. A man who had been thirty eight years diseased, was healed by Jesus *on the Sabbath;* and because the miracle was too publick to be denied—and if acknowledged, would have been unquestionable evidence of his divine authority—to evade what they could not deny, the Jews accuse him of violating the law of the Sabbath. It was no ordinary state of debasement, in which recourse was had to such means of resisting convictions, which, unopposed, would have brought them to the most grateful reception of the Messiah; and in these most confirmed errors and vices, we see the justice of the judgments, which were soon after executed upon them.

But what were the peculiar sentiments of the Jews concerning the Sabbath?

The word *Sabbath* signifies *rest;* but it is sometimes applied to all the festivals of the Jews, because they were days of rest from the common employments of life. But it most frequently denotes the seventh day of the week; and by Matthew and Luke, it is used to signify the whole week.* Much has been written on the question, Was the Sabbath instituted on the seventh day of the world, or not till the departure of the Israelites from Egypt? But it seems to be the sentiment of the Jews, even if there were an antediluvian, and a patriarchal Sabbath, that the day which they observed as a Sabbath, was peculiarly and exclusively appointed for themselves. "My Sabbath shall you keep, for it is *a sign between me and you, throughout your generations, that you may know that I am the Lord who hath sanctified you;*" (Exodus, xxxi. 13, 16, 17.) or separated you from the rest of mankind. Hence say the Jewish doctors, by *servants* who were to rest on the Sabbath, is to be understood such only as were circumcised; and that *others* might work on the Sabbath, as an Israelite might on any other day.

The Jews advance thirty-nine negative precepts, concerning things not to be done on the Sabbath; beside many others, which are appendages to them. For example, "it is forbidden to *reap;* and therefore, *to gather ears of corn,* because it is a sort of reaping. It is not lawful to *sow;* and therefore not lawful *to walk on ground newly sown,* because the seed adhering to the feet, may be carried from place to place, which is a kind of sowing. *Grass may not be walked upon,* lest it should be *bruised,* which is a sort of *threshing.*"—We might cite more of these negative precepts, which are equally characteristic of those who formed, and of those who adopted them. But these are enough. Work of any kind, except that which was done by the priests in the temple, for the religious services of the day, was not only forbidden, but was a capital offence. It appears indeed, that in the time of our Lord, they would water their cattle, or take a beast from a pit into which it

* Gr. Test. Matt. xxviii 1. Luke xviii. 12.

had fallen; but they condemned the disciples of Christ, for *rubbing the ears of corn in their hands*, doubtless because it was *a sort of threshing!* and they persecuted Jesus, and sought to slay him, because he had commanded the man whom he had healed, to *carry home his bed*, upon the Sabbath day!—The law, as they received it in the wilderness, required that they should bake their manna on Friday, for the food of the Sabbath, because on that day none would be given; (Exod. xvi. 23, 26.) and considering this as a perpetual duty, the Jews dressed no meat on the Sabbath. And the command, "Ye shall kindle no fire throughout your habitations on the Sabbath," (Exod. xxxv. 3.) which is thought to have referred only to the fire, which was used in the work for the tabernacle, and not to have been of perpetual obligation, was however so interpreted, that it was thought to be unlawful to kindle *any* fire on that day. But the law enjoined also, that *no man should go out of his place on the Sabbath day;* (Ex. xvi. 29.) which certainly could not be meant, to confine them to their houses, since the Sabbath was to be celebrated by a holy convocation, or by the assembling of the people for public worship. But so strictly was the law on this subject observed, that in the beginning of the Maccabean wars, the Jews suffered themselves to be burned, or smothered, rather than defend themselves, by stopping the mouths of their caves. Mattathias, however, convinced them of their error, by teaching them that self-murder was a greater crime, than breaking the Sabbath. But though they afterwards would *defend* themselves, they would not, on that day, *attack* their enemies; and Pompey, observing this, as he was besieging Jerusalem in favor of Hyrcanus, against his brother Aristobulus, ordered that no assault should be made on the Sabbath; but that the day should be employed by his army in carrying on their works, filling up the ditches with which the temple was fortified, and arranging their battering engines; by which means he took the city, and brought the Jews under subjection to the Romans.

To *carry a bed* on the Sabbath, was *to work.* This is the only defence which could have been made of the accusation, that our Lord, in this instance, had violated the law of the Sabbath. And how very irreproachable must have been his conduct, when no greater offence could be alleged against him!

It was the law of God, "*from even unto even shall ye celebrate your Sabbath.*" (Lev. xxiii. 32.) The Jews therefore began their Sabbath, at 6 o'clock on Friday evening; but the whole of Friday was considered as so far preparatory to the Sabbath, that they did not travel on that day more than twelve miles, lest, coming home late, they should not have leisure to prepare for the Sabbath. Their Judges were not allowed on that day to sit in judgment, upon causes of life and death; and all artificers were forbidden to work, except shoemak-

ers and tailors, for repairing apparel. But from 3 o'clock on Friday afternoon, till 6, was peculiarly, *the preparation of the Sabbath.* In this time, even the richest, who had many servants, wrought with their own hands, to hasten the work of *preparation;* and in this service, would perform even menial offices. To this *day of preparation* we have allusions in Mark xv. 42, and Luke xxiii. 54.

We read in Acts i. 12, of *a Sabbath day's journey;* that is, a distance of 2000 cubits; which some interpret to be one mile, and others two; the sacred cubit containing three feet, and the common cubit but a foot and a half. When the Israelites marched under the command of Joshua, (ch. iii. 4.) a space was left of 2000 cubits between the camp and the ark; and because, on the Sabbath, they were all to repair to the place of God's worship, which was 2000 cubits from those who encamped the nearest to it, this distance was called *a Sabbath day's journey.*

We are very desirous of making these numbers as short, as is consistent with their professed object; and therefore, as Jewish sentiments of the Sabbath will probably be intercsting to many, we will avail ourselves of a future opportunity of recurring to them. Of all the festivals which God had enjoined, there is no one of which the Jews are so jealous, or of which they speak so magnificently, as of the Sabbath. They call it their *spouse,* because God gave it to them alone, exclusive of all nations; and so very difficult is it to conform to all which they require on that day, that the Rabbins affirm, if the people of Israel could keep but two Sabbaths as they ought to be kept, they should soon be delivered from their oppressions.—We *hope,* and without a doubt *believe,* in their deliverance; and that it will be glorious, beyond their own anticipations. But it will be by other means. May God hasten the time, when "all Israel shall be saved," by the acknowledgment of Jesus, the Messiah; and *when every knee shall bow in his name, and every tongue confess that he is Lord, to the Glory of* GOD *the* FATHER.

[Weemse's Christian Synagogue, p. 85 and seq. Godwin's Moses and Aaron, ch 8, B. 3. Jenning's Jew. Antiq. V. ii. p. 188 and seq. Beausobre's and L'Enfant's Introd. p. 226.]

DIALOGUE BETWEEN ASAPH AND BEZA,

On the respect due to our ancestors and their opinions.

[It is due to the writer of this dialogue to say that it was not occasioned by any recent event. It was prepared as it now appears for our last Number, and postponed for want of room.]

Asaph. You appear, my friend, to be much dejected.

Beza. I appear then as I feel.

A. May I ask the cause of this sadness?

B. I have been meditating on

the state of religion and the progress of error in our country, until my very heart is sick. When I consider how many of the clergy at the present time have grossly departed from the faith and purity of our ancestors, I cannot but be alarmed and distressed.

A. We have indeed much reason to lament that there is so little of "pure and undefiled religion" among us.

B. Our forefathers were renowned for purity of faith and manners. Their religious opinions accorded with the Westminster Catechism, which was formed by more than a hundred divines, eminent for learning and godliness—men who were indeed burning and shining lights. But now we have a great number of clergymen, who boldly dissent from some of the *most essential* articles in the Catechism.

A. Do *you*, sir, agree in all points with the Westminster Assembly?

B. Not in every thing, for I am not satisfied with the presbyterian form of church government. Nor did our forefathers, who first settled New England, agree with the Assembly in this particular.

A. Your dissent from the Assembly, then, is very considerable, and it must imply that even in your own view they were not infallible guides. But let me ask farther. Do you accede to *all* the articles of faith expressed in the Catechism?

B. I cannot say that I do to *all*, but I accede to them in *general*, and to *all* that are *essential*.

A. Were not the doctrines of imputed sin, imputed righteousness, particular redemption, &c. from which you dissent, considered by our forefathers as among the most essential doctrines of the gospel?

B. They indeed viewed them as such, but I do not.

A. If you take the liberty to dissent on some points which they deemed essential, and allow yourself to judge differently from them, as to what is *true*, and what is *essential*, why do you feel offended with others for taking the same liberty?

B. Others dissent on points which I think are essential.

A. But do they dissent on points which *they* deem essential? If not, why are they more blamable than you are? Have they not as good a right to judge of what is true and essential as other people? And do you not blame them for dissenting from *you*, rather than for dissenting from the fathers?

B. They seem to me to take pleasure in dissenting from the pious fathers of the Assembly, but it always grieves me when I see occasion to dissent from such godly men.

A. I have, Sir, myself entertained great respect for the Assembly and their Catechism; but I have become convinced, that there is such a thing as an *undue* respect for the characters and opinions of ancestors. The Assembly was composed of men of like passions with others; and they were called together under circumstances which exposed them in a high degree to be misled by their passions and prejudices.

B. I have not paid much attention to the history of those times; but I have supposed that the time of their meeting was a time of *great light* in the church, and I have sincerely lamented that the light of that period has been so obscured, by licentious inquiries and a latitudinarian spirit.

A. Suppose, Sir, that our religious controversies should become blended with our political dissensions—that these dissensions should increase till they result in a dreadful civil war throughout the United States, and that in the midst of such a war, one of the parties should call together an assembly of divines to form articles of faith for the whole nation; what should we naturally expect from such an assembly?

B. It would be reasonable to suppose that under *such* circumstances, an assembly would be so influenced by their passions, their prejudices, and their prospects, that little reliance could be placed on any thing they would produce.

A. Such, Sir, were the disadvantages under which the Westminster Assembly was called together, and under which they formed the articles of faith that have been so much celebrated.

B. This is news to me. Will you give me a little of the history of those times?

A. I will state a few facts. The Westminster Assembly was convened in the summer of 1643, which was the second year of the civil war between Charles I, with his party on one side, and the majority of the English parliament with their party on the other. At that period England, Scotland, and Ireland were three kingdoms under one king. The people were divided as to religion into papists and protestants. In England and Scotland the protestants were subdivided into three parties, episcopalians, presbyterians, and puritans.

Before that time, the papists and protestants had been so nearly equal in numbers, that whichever party the government favored, the other was sure to be oppressed and persecuted. For the protestants, as well as the papists, assumed the right of destroying their opponents, which in truth was one of the very worst of the popish errors.

The presbyterians had become the ruling party in Scotland. Five years before the Westminster Assembly, they had formed what was called the "National Covenant," which was subscribed by all ranks of people, "noblemen, barons, ministers," &c. By this Covenant they solemnly bound themselves to act the part of persecutors against papists, episcopalians, and whoever should dare to dissent openly from their articles of faith. Having declared their faith to be the only true faith, their religion the only true religion; and having mentioned the intolerant and sanguinary acts of their parliament, which they meant to carry into effect, against all who should depart from their creed; they say, "And, therefore, from the knowledge and conscience of our duty to God, to our king, and to our country—"WE PROMISE AND SWEAR BY THE GREAT NAME OF

THE LORD OUR GOD, to continue in the profession and obedience of the said true religion; that we will defend the same, and resist all contrary errors and corruptions, according to our vocation, and to the utmost of that power that God hath put into our hands, *all the days of our life.*"—Perhaps a more presumptuous and sanguinary Covenant, than this, had never been made since the time that more than forty men bound themselves under a curse not to eat nor drink till they had killed Paul; yet such was the *light*, or the darkness, which prevailed in Scotland but five years prior to the Westminster Assembly.

B. Permit me here to ask, did the Covenanters say they would *persecute* and *put men to death*, who should dissent from them?

A. No otherwise than by *swearing* to act in conformity to such *bloody laws* as made it *rebellion* against the king, to dissent from the creed of their church; and which exposed men to "be punishable as *rebellers* or *gainstanders*—who shall not give their confession and make their profession of the said true religion." Neither papists nor protestants were willing to admit, that they were *persecutors* in torturing and burning those who dissented from them; but each with the greatest truth accused the other of persecution.

B. Proceed, Sir, if you please, with your narrative.

A. In 1641, two years prior to the meeting of the Westminster Assembly, the popish massacre took place in Ireland. This was one of the most horrid scenes that was ever witnessed in our guilty world. 40,000 is the lowest calculation, and some writers swell the account to 150,000 or more of the English protestants, who fell a sacrifice to the vengeance and fanaticism of the papists. Men, women, and children, and people of every rank, were indiscriminately butchered by these savage christians, and with circumstances of the most dreadful barbarity. This Irish rebellion had not been quelled when the civil war in England commenced.

In the second year of the civil war, the king's party had gained some advantages, and the parliament were in need of aid. They sent commissioners to Scotland to form a kind of alliance, and to procure help. These commissioners proposed and obtained what was called "A solemn League and Covenant," to effect a uniformity of faith throughout the three kingdoms. In this League the subscribers in Scotland and England, mutually and solemnly bound themselves to aid each other, and to do all they could to extirpate popery and prelacy, or the episcopal form of church government.

In the same year, and in furtherance of the same party design, the English parliament called together the Westminster Assembly of divines. The divines who met were appointed by the parliament while at war with their king, except five commissioners who were sent from Scotland. This Assembly, therefore, met under all the disadvantages which result from the

passions and prejudices excited by civil war, when both religion and politics are blended in the quarrel.

B. If the Assembly was called under such circumstances, why have these fathers been so renowned for piety?

A. I suppose that some of them were eminently good men; but we know that party spirit makes strange work in estimating characters, as well as in judging of other things. The divines were evidently chosen for a party purpose, and they must have been eminent indeed, if they were above being influenced by party considerations, in such a time, and under such circumstances.

B. The people of England and Scotland did not surely long continue their religious connexion; what then became of the Solemn League and Covenant?

A. About seventeen years after the league was formed, Charles II. having been restored to the throne, the parliament of Scotland passed an act "declaring the Covenant to be *unlawful*, and its obligation *void* and *null*."

B. What was done on the part of England to get rid of the League?

A. They restored prelacy, and ordered the Solemn League and Covenant "to be burnt by the hands of the hangman."

B. It is probable that in the course of seventeen years, many of the subscribers had died, but I do not know what the survivers did with their consciences.

A. They probably did as other people do, who, under the influence of party zeal, subscribe articles of faith not found in the Bible, and which they do not understand. When they come to their senses, they condemn their own rash conduct in subscribing, and then feel at liberty to act according to existing circumstances.

B. All the circumstanees you have mentioned do not amount to proof, that the members of the Westminster Assembly were not godly men; nor that the articles of faith drawn up by them, were not according to the gospel.

A. They however, show, that the time of their meeting was not a time of so *great light* in the church, as you and many others have supposed; and that the opinions of the Assembly are not entitled to such credit, as to be made the standard of truth or faith, nor to be admitted at all, without the most careful examination. I think the Assembly did as well as could be expected, of *good men*, who had just emerged from the midnight darkness of popery, and who were called together for a party purpose, in a time of civil war.

B. Our forefathers who first settled New England, were of the sect called *puritans;* I hope you will allow that they were eminent for piety.

A. I have no wish to cast any odium on the character of the Westminster Assembly, nor on the first settlers of New England. Making proper allowances for the opinion and manners of the age in which their lot was cast, I am disposed to judge favorably of them. There was, however, probably a great diver-

sity of character among them, as well as among their descendants. To speak without reserve, I cannot have a very high opinion of the *light* that prevailed at that period, on either side of the Atlantic; for it is my settled belief, that the *principle* and *spirit* of persecution in any sect, are not consistent with the prevalence of a great degree of either *christian light* or *christian love.*

B. I am aware that such a spirit did prevail in that age, and that there were some bloody effects of it among our forefathers in this country.

A. I will then ask, Do you find any thing *worse* than this, in those ministers whom you accuse of departing from the faith and purity of their ancestors? Would it increase your charity for them, should you see them so converted, as to embrace the Catechism by wholesale, and with it the principle and spirit of persecution, so far as to attempt the support of their doctrines by inflicting on dissenters *imprisonment, scourging, banishment* and *death?*

B. Perhaps I have been under a mistake in estimating characters. You have brought to view some things which I had not duly considered. I need some time for reflection. I will think of what you have said, and perhaps have another interview on the subject at a future time.

A. Be assured, Sir, that it affords me no pleasure, to dwell on the imperfections of our ancestors. But when I see a kind of respect paid to their characters and opinions, which tends to make of "no effect" the commandments of our Savior respecting brotherly love, long suffering and forbearance; and which disposes christians of the present time, to feel themselves justified in censorious judging, and authorized to establish criterions of a christian character and terms of communion, not so much as hinted at as such in the gospel; I feel in duty bound, to do what I can to correct the mistake, by a fair statement of facts. By an undue veneration for opinions, received by tradition from their fathers, the Scribes and Pharisees of our Savior's time, not only "made the word of God of no effect," and justified the most flagrant violations of the divine commands, but also rejected the Son of God, loaded him with reproach, and put him to death. We should take warning by their dreadful example, lest by a similar delusion we should be led to a violation of the commands of Jesus, and to condemn those who make it their aim to do justly, to love mercy, and to walk humbly with God. We should remember that loving the speculative opinions of our ancestors, is a very different thing from loving the Lord Jesus, or loving one another as he loved us. So far as any of our ancestors possessed the christian spirit, they possessed the spirit of love and kindness—love to God and love to their fellow creatures; and the more there is in any sect or any person of LOVE TO ALL, the more there is of "PURE AND UNDEFILED RELIGION."

B. I think there is some truth in your remarks, but I must have time for reflection.

A. While you reflect, be pleased to ask yourself this question, What but a bewildering respect for the characters and opinions of our forefathers, has made christians of the present day believe, that the savage custom of war is consistent with the benevolent precepts of the gospel? If you pursue this inquiry, I think you will be convinced that it is time for christians to pay *more* respect to the commands of Jesus, and *less* to the doctrines and commandments of our ancestors.

POETRY.

"LAZARUS COME FORTH."

Oppressed by grief, and sick with care,
Where shall the fainting soul repair?
Can sympathy assuage its woes,
And pour the balm of sweet repose?
Bid its tumultuous sorrows cease,
And to the mourner whisper peace?

Can sympathy to life restore,
The vital pulse which beats no more?
Raise from the dust the faded form?
Again its icy functions warm?
Spread o'er the cheek health's vivid bloom;
The sleeping eye again illume?

The fire of intellect impart;
Call back to earth the palsied heart?
Bid it with sense, with ardor burn,
And dust from dust again return?

Blest Jesus! on thy sacred breast,
Thy loved disciple found his rest.
Thy sympathy alone, could heal
The woes, which others *only* feel.
For thine could bid with glistening eyes:
From the cold grave, thy friend arise.

* *

SELF EXAMINATION.

My God, thy presence I implore.
O let thy aid be mine!
And may this calm and solemn hour,
Be marked with light divine.

O give me grace to search my heart;
Its purposes review;
And may each day fresh strength impart,
To form my life anew.

* *

RELIGIOUS INTELLIGENCE.

Recent Annual Meetings.

On Monday, 29 May, *The Massachusetts Congregational Charitable Society* for the relief of destitute widows and children of deceased ministers held their annual meeting, and chose officers.

JOHN LATHROP, D. D. Pres.
His Hon. WM. PHILLIPS, V. Pres.
ELIPHALET PORTER, D. D. Treas.
Rev. JOSEPH McKEAN, LL. D. Sec.

Council.

His Hon. Wm. Phillips, Hon. George Cabot, Joseph Dana, D. D. David Osgood, D. D. Abiel Holmes, D. D. and Rev. William Shaw.

The Rev. President Appleton was elected member of the Society in the place of Rev. Dr. Barnard, deceased; and Hon. Benjamin Pickman, in the place of the Hon. Benjamin Goodhue.

ON Tuesday, 30 May, "*The Episcopal Convention*" met in Trinity Church; and the Rev. Asa Eaton preached from Isaiah lxii. 1. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest," &c.

AT 4 o'clock, P. M. the Rev. John Allyn of Duxborough delivered the eighth annual sermon before "*The Society for promoting Christian knowledge, piety, and charity,*" in the First Church, Chauncey place, from Rev. iii. 2. "Be watchful, and strengthen the things, which remain, that are ready to die."

The officers chosen were
Rev. Dr. LATHROP, Pres.
Rev. Dr. PORTER, Vice Pres.
Mr. ELISHA CLAP, Treas.
Rev. SAMUEL RIPLEY, Sec.

Trustees.

Professor Sidney Willard,
Rev. Edward Richmond,
Rev. Charles Lowell,
Rev. John Pierce,
Rev. Ezra Ripley,
Hon. Daniel A. White,
Mr. Andrews Norton,
Rev. Francis Parkman.

The preacher for the next year is the Rev. Charles Lowell of Boston; and for the following, the Rev. Edward Richmond of Stoughton.

IN the evening of the same day, the Rev. Peter Sanborn of Reading preached the sixteenth annual sermon before "*The Massachusetts Missionary Society,*" in the Old South Church, from Gen. xxii. 16, 17, 18, "By myself have I sworn, saith the Lord," &c. on the nature, extent, and perpetuity of the Abrahamic covenant, and the encouragement hence derived for missionary exertions. A collection was then taken.

AT the *General Election*, 31 May, the Rev. James Flint of Bridgewater preached, from Deut. iv. 9. "Only take heed to thyself," &c.

IN the evening of the same day, the Rev. Nathaniel Thayer of Lancaster preached the first sermon in Boston, before "*The Evangelical Missionary Society,*" in the Old South, from Mark xvi. 20. "And they went forth, and preached every where," &c. There was then a collection of $165, 73.

This Society was instituted at Lancaster in 1807.

Officers chosen at the last yearly meeting in October.
Hon. ELIJAH BRIGHAM, Pres.
Rev. EZRA RIPLEY, Vice Pres.
Rev. N. THAYER, Cor. & Rec. Sec.
Hon. BENJAMIN HEYWOOD, Treas.

Trustees.

The President and Vice President, Rev. Aaron Bancroft, D. D. Joseph Allen, Esq. Dea. John White, Rev. Reuben Puffer, D. D. Dea. Moses Coolidge, Rev. Asa Packard, Thomas W. Ward, Esq. Rev. Richard R. Eliot, Isaac Fiske, Esq. Mr. Josiah Bridge, Rev. John Foster, Rev. Isaac Allen.

The next annual meeting will be at Shrewsbury, 4 October, at which the Rev. Joseph Chickering is to preach. The second preacher is the Rev. Isaac Allen of Bolton.

This Society originated the plan of locating their missionaries; and from the experiment they already begin to find the happiest results. Any person may become a member, on paying two dollars a year to aid the benevolent objects of the institution.

"*The Massachusetts Convention of Congregational Ministers*" met on 31 May, and the 1 of June.

On Thursday the Rev. Charles Stearns, D. D. of Lincoln preached from John xiii. 13. "Ye call me Master and Lord; and ye say well; for so I am." The collection after sermon was $455 05.

The Rev. Charles Lowell of Boston is Treasurer of the Convention. The Rev. John Pierce of Brookline is Scribe.

Difficulties having often arisen in determining, what widows are the proper objects of the charity of this Convention, it was, this year, voted,

That a standing committee of thirty be appointed, five of whom shall be chosen centrally; and the remainder in different parts of the State. The five shall act, as a Reporting Committee, to receive from the other members of the Committee applications and statements of facts in behalf of persons, who may be subjects of the charity of the Convention, and having considered the same, shall judge of the persons to be relieved, and the proportion to be given to each, and make report to the Convention, on the first day of their meeting annually; further, that the names of said Committee shall be annually published in the Massachusetts Register.

Accordingly the following ministers were chosen to constitute said Committees.

Standing Committee.

Rev. Dr. Kirkland,
Rev. Dr Holmes,
Rev. John Pierce,
Rev. Charles Lowell,
Rev. Joshua Huntington,
} *Reporting Committee.*

Suffolk.
Rev. William E. Channing.
Essex.
Rev. Dr. Spring,
Rev. Dr. Worcester.
Middlesex.
Rev. Ezra Ripley,
Rev. Asa Packard.
Worcester.
Rev. John Cushing,
Rev. Dr. Bancroft,
Rev. John Fiske.
Hampshire.
Rev. Dr. Lyman.
Hampden.
Rev. Samuel Osgood.
Franklin.
Rev. Samuel Willard.
Berkshire.
Rev. Dr. Hyde.
Norfolk.
Rev. Elisha Fiske.
Plymouth.
Rev. Dr. Sanger,
Rev. James Kendall.
Bristol.
Rev. Pitt Clark.
Barnstable.
Rev. Jonathan Burr,
Rev. John Simpkins.
York.
Rev. Jonathan Cogswell.
Cumberland.
Rev. Edward Payson.
Oxford.
Rev. Lincoln Ripley.
Somerset & Lincoln.
Rev. William Jenks.
Kennebeck.
Rev. Eliphalet Gillet.
Hancock & Washington.
Rev. Jonathan Fisher
Rev. Peter Nurse.

On motion of Dr. Worcester of Salem, *Voted*,

That a Committee of five be appointed to consider, whether it is expedient for this Convention to adopt any measure, or measures, and if any, what, to correct the public mind on the subject of war. Referred to Dr. Worcester, Mr. Channing, Dr. Kirkland, Mr. Foster of Brighton, and Dr. Osgood.

The Rev. William Ellery Channing of Boston is to preach the next year, and for the subsequent year, the Rev. Alvan Hyde, D. D. of Lee in Berkshire County.

In the afternoon, "*The Board of Commissioners of the Society in Scotland for promoting christian knowledge,*" held their annual meeting, and chose Hon. Oliver Wendell, Pres.
His Hon. Wm. Phillips, Vice Pres.
James White, Esq. Treas.

DIAH MORSE, D. D. Sec.
JOHN CODMAN, Assistant Sec.

E same afternoon, "*The Society* opagating the gospel among the *ns and others in North America*" o transact their annual business, lected
Hon. WM. PHILLIPS, Pres.
LATHROP, D. D. Vice Pres.
L HOLMES, D. D. Secretary,
W. E. CHANNING, Assist. Sec.
EL H. WALLEY, Esq. Treas.
OSIAH SALISBURY, Vice Treas.

Select Committee.

amuel Salisbury, Esq. Jedidiah e, D. D. Eliphalet Porter, D. D. n Bradford, Esq. Mr. James e, with the President, Secretary, Treasurer.

v. Henry Ware, D. D. is chos- preach before this Society, the Thursday in November. The William Greenough of Newton ond preacher.

---

the evening of the same day, *Society for promoting Christian ledge*" met in the Old South ch, and the Rev. Daniel Chaplin oton preached from Acts XXVI. "To open their eyes, to turn them darkness to light, and from the r of satan unto God."

e officers of the Society are,
HALET PEARSON, LL. D. Pres.
L HOLMES, D. D. Vice Pres.
AMES P. CHAPLIN, Treas.
ER BROWN, A. M. Clerk.
DIAH MORSE, D. D. Sec.
B A. CUMMINGS, A. M. Lib'n.

Directors.

e above with
Caleb Gannett, Esq.
Rev. William Greenough,
Rev. Daniel Chaplin,
Rev. Joshua Bates,
Rev. Joshua Huntington,
Rev. John Codman,
William Hilliard, Esq.
e next preacher is Rev. Daniel , of Newbury Port.

The Society for the suppression of perance" met on Friday, 2 June. Rev. Abiel Abbot of Beverly, delivered an address on the cure and prevention of intemperance.

The Society chose
His EX. CALEB STRONG, President.
Hon. NATHAN DANE, } Vice Presi-
Hon. BENJ PICKMAN, } dents.
Dr. JAMES JACKSON, }
Rev. ABIEL ABBOT, Corres. Sec.
Rev. JOSH. HUNTINGTON, Rec. Sec.

The person chosen to deliver the next discourse, is the Rev. Jesse Appleton, D. D President of Bowdoin College. After him the Rev. Dr. Worcester of Salem is to officiate.

Artillery Election.

ON Monday, 5 June, "*The Ancient and Honorable Artillery Company* held their 177th anniversary

The Rev. Francis Parkman preached from Matt. x. 34. "Think not, that I am come to send peace on the earth."

ON Thursday, 8 June, "*The Bible Society of Massachusetts*" held their sixth annual meeting. The Rev. Dr. Holmes of Cambridge preached from Isaiah lv. 10, 11. "As the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth," &c. on the design of the word of God, and the certainty of the accomplishment of that design.

There was a collection of $296 10 to promote the objects of the Society.

Officers.

His. Hon. WM. PHILLIPS, President.
JOHN LATHROP, D. D. Vice Pres.
Rev. S. C. THACHER, Corres. Sec.
Rev. JOHN PIERCE, Rec. Sec.
Mr. JOHN TAPPAN, Treasurer.
Mr. JOHN GREW, Assist. Treas.

Trustees.

Rev. Dr. Freeman,
Rev. Dr. Porter,
Rev. Dr. Holmes,
Rev Dr. Baldwin,
Rev. Charles Lowell,
Rev. Joshua Huntington,
Samuel Salisbury, Esq.
Hon. William Brown,
Hon. Isaac Parker,

Hon. Peter C. Brooks.
John Tucker, Esq.
Joseph Hurd, Esq.
Samuel Parkman, Esq.
Joseph May, Esq.
Henry Hill, Esq.
Dea. John Simpkins,
Hon. Thomas Dawes,
Hon. Dudley A. Tyng.

Executive Committee.

Rev. William Ellery Channing.
Mr. Jonathan Phillips,
Rev. Francis Parkman.

Report of the Executive Committee of the Bible Society of Massachusetts, prepared for the Anniversary of the Society, June 8, 1815.

Your Committee, on the return of this anniversary, are happy to report, that the last year has offered more frequent opportunities, and furnished more abundant means of promoting the objects of the society, than any which have preceded. Our sincerest thanks are due to the Author of all good, that he has blest us with the power and disposition thus to contribute to his holy and benevolent designs.

Your Committee have distributed in the course of the year,

2296 Bibles
532 Testaments.

Making 2828

The distribution of Bibles, by your Committee, through the past year, has been confined almost entirely to this Commonwealth. Many will hardly believe, that the wants of our own state continue to be so great. But from the character and representations of those persons to whom Bibles have been entrusted, we are assured, that they were needed, and that they have been distributed with judgment and fidelity.

It is with great pleasure, that we are able to report, that we have furnished, through the last year, Bibles of a fairer type than at any former period. We earnestly wish however, that the funds of the society may be sufficiently enlarged to admit the distribution of a still larger and more legible copy. Our common Bibles are fit only for children at school. In every family there should be deposited a Bible, the appearance of which would conciliate respect, and which the eye of age may peruse with pleasure. It is indeed a severe addition to the infirmities of declining life, when the scriptures, in consequence of failing sight, become a sealed book, and when access can be obtained to their truths and consolations only through the uncertain and perhaps unwilling aid of others.

In the course of the last year an interesting communication has been received from the Rev. President Coffin of Tennessee, stating the great want of Bibles in that region, and requesting your aid. In obedience to a resolution of the trustees, we have taken measures for placing 300 Bibles at the disposal of President Coffin, and we are happy that your bounty is to be dispensed in that quarter by so judicious a hand. It will be recollected, that in our last report we stated that 600 Bibles had been committed to Mr. Samuel J. Mills, to be distributed in the Western States, through which he was to travel as a missionary. We have received a valuable letter from him, informing us of the manner in which he has executed his trust, of the lively gratitude with which your books have been received, of the rapid multiplication of Bible Societies in those extensive regions, and of the strong desire of the destitute, who are still very numerous, to receive the word of God.

We are now brought to a subject which has awakened peculiar interest. In our last report we informed you that the sum of 157*l.* 2*s.* 9*d.* sterling had been raised, chiefly in this metropolis, and transmitted to the British and Foreign Bible Society for the purpose of repairing the injury done to that society and to the cause of Christian charity, by the unworthy conduct of the owners or agents of an American privateer, who had captured and sold,

and thus scattered through our country, a number of Bibles, shipped from England for charitable distribution in the neighboring British provinces. A letter from Lord Teignmouth, the President of the British and Foreign Bible Society, addressed to your Corresponding Secretary, and expressing the gratitude of that society, has been received; and we are happy to insert it in this report; not because we consider this transaction as entitled to the commendation which his lordship has bestowed; not because we have the least desire to obtain the praise of generosity by what we deemed an act of justice, and a faint acknowledgment of respect to that munificent society, which has made the whole christian world its debtor; but because we delight to record so striking an example of the spirit of christianity counteracting and triumphing over the spirit of war. We have ever esteemed it one of the happiest effects of Bible Societies, that they tend to unite christians of all nations, and it is our hope, that they will awaken in christians universally so strong a sense of the near relation which they sustain to each other, and of their obligations to mutual love and kindness, that wars between communities, which profess the religion of Christ, will be more and more abhorred, as most unnatural, and altogether irreconcileable with the holy and pacific name, which they bear. His lordship's letter is as follows:—

London, Jan. 29, 1814.

"Sir,

"The committee of the British and Foreign Bible Society have entrusted to me the gratifying office of conveying to you the expression of their feelings on the subject of your letter, of the 9th of November last, addressed to the Assistant Secretary, Mr. Tarn.

"The resolution so instantaneously adopted by the Bible Society of Massachusetts, the energy and promptitude with which it was carried into effect, the cooperating benevolence of the inhabitants of Boston, the liberality of the Bible Society of Merrimack, and the spirit so extensively manifested to repair the loss of the Bibles and Testaments, consigned to a British province in America, not only afford most gratifying proofs of the influence of that Holy Book, which it is our object to disseminate, but are claims on our gratitude and affections, which we are most happy to acknowledge and record.

"We are persuaded that our fellow subjects in Nova Scotia will with us duly appreciate the pious benevolence of their christian brethren in America, in restoring to them the scriptures, of which they have been deprived by the chance of war. We cheerfully accept on their part, a restitution dictated by the spirit of the gospel, and that fraternal love which it inculcates; uniting most cordially in the charitable hope expressed in the address of the Massachusetts Bible Society, 'that this volume of peace extended to them in the spirit of christian kindness, may serve to allay the irritations of war, and remind both nations, that we are fellow christians, followers of one Master, who has solemnly commanded us to love one another.'

"I have the honor to be, Sir, your most obedient humble servant,

TEIGNMOUTH."

Rev. Samuel C. Thacher,
Cor. Sec. Mass. Bible Society.

In addition to this letter, other acknowledgments of this transaction have been received from some of the Bible Societies of this country, which we forbear to publish, because we believe that their benevolence has prompted them to attach to it an importance which it cannot claim.

In our last report we also stated, that a second instance of capture of Bibles belonging to the British and Foreign Bible Society had occurred, in which the captors had generously permitted your Treasurer to purchase the Books at a very low rate, for the purpose of forwarding them to their place of destination. Your committee have great pleasure in inserting in the appendix the correspondence between your Secretary and Messrs. Geo. Crowinshield, & Co. the captors, to whose liberality the society is

indebted not only for the favorable terms on which the Bibles were originally purchased, but for the relinquishment of their claim to the price at which the Books were brought. Your Secretary and Treasurer, on securing these Bibles, immediately communicated the fact to Mr. Tarn, Assistant Secretary of the British and Foreign Bible Society, and have received, not only an answer from him, but another from the Rev. Mr. Owen, Secretary of that institution, acknowledging in strong and affectionate language this second proof of our friendship, and desiring us to accept the Bibles which we had recovered, and to circulate them at our own discretion. Previously, however, to the reception of these letters, your Treasurer had written to his Excellency Sir John C. Sherbrooke, requesting permission that the Bibles might be forwarded to Halifax, as this was deemed the safest and most expeditious method of placing them at the disposal of those to whom they belonged; and an answer had been received, offering every facility for the accomplishment of this object. For this reason, and for others of a very satisfactory nature, which are stated by your Corresponding Secretary, in a letter to Mr. Tarn, it was thought best to decline the liberal offer of the British and Foreign Bible Society, and to adhere to the original purpose of restoring the captured books. The letters to which reference has now been made, together with two from our President to Lord Teignmouth and to Sir John C. Sherbrooke, are inserted in the appendix, and they will be read with great interest by every member of the Society. Your committee, in submitting these documents, beg leave again to observe, that they are conscious, that the efforts of your Society, have received too liberal commendation.—But the spirit of Christian charity, which pervades this whole correspondence, and the delightful and animating view which it affords of the influence of Christian principles, remove every doubt as to the propriety of its publication. The great sentiment, that christians of all nations are brethren and friends, united by ties which war cannot dissolve, and bound to labor together for the promotion of peace and holiness, must be carried with power to every heart by the perusal of these letters. May the time soon arrive, when christians of every nation will speak on this subject, in a language which every government will be forced to hear and to obey.

During the last year, your Trustees, have received a communication from the Philadelphia Bible Society, containing remarks on an important subject proposed for general consideration by the New Jersey Bible Society, viz. the expediency of forming a general association of the Bible Societies in the United States, to consist of delegates from each Society, for the purpose of a more extensive distribution of the Scriptures. Whilst your Trustees have felt and honored the motives which gave rise to this proposition, they have also been strongly impressed with the weight and sufficiency of the objections suggested by the Philadelphia Bible Society, and have unanimously concurred in the opinion of its inexpediency.

We have the pleasure of announcing, that by a letter addressed to your Corresponding Secretary, we have received intelligence of the formation of a new Bible Society in Bristol County in this Commonwealth. It is the wish of this infant institution to form an intimate connexion with your society, and every assurance has been given of our readiness to cooperate with them, and to afford them every assistance which our circumstances may admit.

It is also with great pleasure that we are able to state, that your society has received since the last anniversary, a large and valuable accession of members;* and we confidently anticipate, that among the other fruits of peace and returning prosperity, an increasing patronage will be extended to an institution, which proposes to christians of every name, an object which all must acknowledge most worthy of their bounty.

Another cause of congratulation, remains to be mentioned. We refer

* The whole number of members is 432.

to the encouraging intelligence from so many parts of this country and of Europe, of the multiplication, activity and success of institutions for the distribution of the scriptures. The spirit of christian charity seems to gather strength from exertion. Never, perhaps, since the first age of christianity has a holier zeal existed than at the present moment, for the moral and religious improvement of mankind. The British and Foreign Bible Society, that full and living fountain, is still sending forth its streams of truth and consolation to distant nations; and distant nations, whom once no bond but interest connected, are now uniting in prayers and labors for the communication of the gospel to every creature under heaven.

At such a period the excitements to christian exertion are peculiarly strong. A voice seems to reach us from every part of christendom, calling us to strengthen the hands and to share the honor of our brethren, in extending that truth which has been the object of affection and hope to the pious and benevolent of past ages, and which we are assured is appointed to have free course and to be glorified, until it shall fill the earth, and all flesh shall see the salvation of GOD. *By the Executive Committee.*

Donations to the Bible Society the past year.

A Lady, by Rev. Henry Colman	$3
Washington Benevolent Society in Dalton, by Rev. Mr. Jennings	10
E. A. Holyoke, Salem,	5
John Grew	3
Mrs. Lydia Pierce, Dorchester	1
R. P. Williams	1
Epes Sargent	10
A friend, by Rev. C. Lowell	4
Miss Elizabeth Winslow, New Ipswich	10
William Homes	2
John Homes	2
Mrs. Mary Mason	2
A Lady, by Rev. Mr. Fiske of Marshpee	1
James Murphy	10
A Friend, by ditto	2
Miss C. Baker, Dorchester	2
Cent Society in West Parish in Brookfield, by T. Bond	50
Samuel Norton, Hingham	3
Inhabitants of Phillipston, by Elijah Gould	20
Peter Allen	5
David Beal	2
Solomon Burt	2
E. Burnham	2
George Hallet	3
A Friend to christianity in Spencer, by J. Evarts, Esq.	2
John M. Marston	2
Ephraim Marsh	2
Francis Stanton	5
John Stearns	2
William Shimmin	20
Benjamin Ticknor	2
Samuel Whitwell, jun.	5
Samuel Cabot	10
John Parker, jun.	10
Joseph H. Dorr	5
Eli Adams	3
Thomas Marshall	3
Henry Bass	3
Cent Contributions in Brighton, by Mrs. Hannah Foster	43 51
A Gentleman in Charlestown, by J. Evarts, Esq.	2
Contributions in Dedham, by Rev. Joshua Bates	3
Ditto in Medfield, by the same	1
Donation from a Lady, by Rev. Mr. Thacher	10
Cent Contributions in Brookline, by Rev. John Pierce	45 12
Joseph Longley of Hawley, by Rev. Jonathan Grout	1
Cent Contributions in West Parish in Dedham, by the Rev. J. White	22
Stephen Bean	3
Eben. Parker	10
Gerry Fairbanks	2
Richard Derby	5
Contributions in Plymouth, by Rev. Mr. Stetson	2 70
Cent Contributions in West-Parish in Brookfield, by Rev. Ephraim Ward	21
Asher Benjamin	50 Testaments
From three Ladies in Worcester	50
Samuel Salisbury	50
Benjamin Whitwell	24

Life Subscriptions the past year

William Parsons	$55

Samuel Smith	100
Mrs. Elijah Dix	60
John Dorr	50
Gorham Parsons	50
George Bond	50
Josiah Dow	50
Robert Elwell	50
Mrs. Mary Gibbs	100
Ephraim Locke	50
Andrew Ritchie, jun.	50
Thomas Wigglesworth	50
Thomas L. Winthrop	50
James Jackson	50
Andrew Sigourney	50
John Parker	50
Rev. Stephen Palmer, Needham	50
William Prescott	50
John Tappan	50
Eben. Francis	50
Henry Gray	50

Receipts and Expenditures from June 1814, to June 1815.

Balance on hand		2333 63
Collection after Anniversary Sermon		325 56
Dividend on Stock		45 00
Donations and Subscriptions the past year		2611 93
For Bibles and Testaments sold		61 00
		5377 12
Cash paid for Bibles captured by the America and transportation from Bath	704 50	
Donation to New York Bible Society	300 00	
Donation of 600 Bibles to Messrs. Mills and Schermerhorn, paid *R. Ralston, Esqr's. drafts*	365 00	
Paid J. Eliot for printing	59 50	
Paid transportation and freight of Bibles and Testaments from Philadelphia and Hartford	46,89	
Paid J. Simonds for services in collecting funds, obtaining subscriptions, &c.	76 25	
Paid A. J. Allen for stamping Bibles	11 33	
Paid for Bibles and Testaments *the past year*	2182 16	
Balance in Treasurer's hands	1631 49	
		5377 12

[The Appendix to the Report contains some very interesting letters which will be given in our next Number.]

Installations.

At Leominster, May 10, Rev. William Bascom. Introductory prayer by Rev. Nathaniel Thayer of Lancaster; Sermon by Rev. James Murdock of Princeton; Installation prayer by Rev. Abiel Holmes, D. D. of Cambridge; Right hand of fellowship by Rev. Thomas B. Gannett of Cambridgeport; Concluding prayer by Rev. Charles Wellington of Templeton,

At Medfield, May 24, Rev. Daniel C. Sanders, D. D. formerly President of the University of Vermont at Burlington. Introductory prayer by Rev. Mr. Wight of Bristol, R. I; Sermon by Rev. Dr. Sanders, from Rom. xv. 29. "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ." Installation prayer by Rev. President Kirkland; Charge by Rev. Mr. Morey of Walpole; Right hand of fellowship by Rev. Mr. Wright of Medway; Concluding prayer by Rev. Mr. Clark of Norton.

Ordained—At Braintree, June 14, Rev. Mr. Perkins. Introductory prayer by Rev. Mr. Whitney of Quincy; Sermon by Rev. Mr. Thompson of Rehoboth; Ordaining prayer by Rev. Dr. Reed of Bridgewater; Charge by Rev. Mr. Norton of Weymouth; Right hand by Rev. Mr. Huntington of Bridgewater; Concluding prayer by Rev. Mr. Gile of Milton.

At Newburyport, June 21, Rev. Messrs. Ja's. Richards, Horatio Bardwell, Daniel Poor, Edward Warren, and Benjamin C. Meigs, as missionaries. Introductory prayer by Rev. Dr. Morse of Charlestown; Sermon by Rev. Dr. Worcester of Salem; Consecrating prayer by Rev. Dr. Spring of Newburyport; Charge by Rev. Dr. Dana of Newburyport; Right hand by Rev. Mr. Edwards of Andover; Concluding prayer by Rev. Mr. Payson of Portland.

Candidate recently approbated.

Mr. Samuel Clark, Cambridge.

THE

CHRISTIAN DISCIPLE.

No. 8. *AUGUST*, 1815. Vol. III.

ADDRESS AND INVOCATION BY THE REV. MR. EDES.

For the Christian Disciple.

On the spot, where stood the elegant meeting house of the "Benevolent Congregational Society," lately destroyed by fire in Providence (R. I.) the foundation of a superb edifice has recently been laid. On placing the corner stone, under which was deposited a plate containing dates &c. of the church, the Rev. Henry Edes, pastor of the church, made the following address and invocation, in presence of a very numerous assembly collected to witness the ceremony. With some persuasion, I have prevailed with him to furnish me with a copy of them, believing they would not be unacceptable to the readers of the Christian Disciple. G.

Address made previous to the laying of the corner stone.

The object, my brethren and friends, for which we are here assembled, is extremely simple and proper: We are not met, merely to witness or to engage in an idle and empty ceremony, for the purpose of ostentation, parade or display; but to discharge what we believe to be a sacred and incumbent duty. About to lay the Corner Stone of a new temple, intended for the worship of Almighty God, we are now in the face and under the broad canopy of heaven, unitedly to invoke the divine blessing upon our undertaking, hereby acknowledging in the language of the pious Psalmist that "Except the Lord build the house, they labor in vain who build it."

An interval of almost a year has elapsed since many of us stood upon this spot the melancholy spectators of an event as unexpected as it was calamitous. Notwithstanding the materials of which our former "holy and beautiful house, the house in which we and our fathers worshipped God," were of a combustible kind, yet, such was its insulated situation, that no idea was more remote from our minds, than the possibility of its destruction by fire, and had the earth here opened her jaws and instantly received the building within her bowels, the surprise would hardly have been

greater than was experienced when we saw it falling a prey to the ravages of the cruel and devouring flames. Our surprise however, my friends, was not greater than our grief on account of this unhappy event; and nothing short of an unbounded confidence and trust in the wisdom of that Being, who in mercy afflicted, could then have soothed or sustained our drooping spirits. We who were most nearly interested in, and deeply affected by this occurrence, considered it ourselves as it seems to have been viewed by others, as a judgment from heaven upon us—not sent perhaps on account of our distinguished transgressions, the peculiar heresy of our doctrines, or the uncommonly wicked practices of our lives; "not because we were sinners above all who dwelt in Jerusalem," but as a merited correction from our divine Father, which, we hope, will be religiously improved by us, and ultimately made to work for our good, as we are assured all things will, toward those who fear God. Bowing, as we trust, with christian resignation to this correcting stroke, and confessing the goodness as well as justice of God in its infliction, our desire and our intention now is to repair the breach he has made upon us—to rebuild our ruined walls, and from the ashes of our old to cause to spring up a new edifice to the honor of his name, fervently praying, that both as respects the beauty and elegance of the building, and the zeal and piety of those who may hereafter worship in it, the glory of the latter temple may be incomparably greater than that of the former. With our own we hope that the prayers of all the well disposed, of all catholic christians will ascend; at least we should be extremely sorry to suppose, that there should be any so uncharitable in their feelings and principles, so unfriendly to our interests as a christian community, as not to wish us God's speed. Towards our fellow christians of every denomination we have ever cherished sentiments of cordial esteem and good will. The rights of conscience, which we hold among the dearest, and which we are ready to defend at any risk, we have never been disposed to deny to others. Our affections have never been withheld, nor our fellowship refused to any, merely on account of a diversity in their forms or mode of worship, or a variance from our own in what we are led to consider speculative points in theology. We acknowledge all as christians who conscientiously profess, as we do, to love the Lord Jesus Christ in sincerity and truth; and whether of our own particular communion or not, we never have failed, and I trust never shall fail, to pray that grace, mercy and peace may be multiplied unto them. We receive the holy scriptures as containing the revealed will of God; agreed and determined to construe their meaning for ourselves, and desiring to make them, and them only, the rule of our faith and our practice. We claim no infallibility of judgment in our peculiar construction of the doctrines they unfold; nor, on the other hand, do we shrink

from the anathemas or reproaches which our own openly avowed sense of their sacred contents may draw upon us. Our spiritual edifice we profess to build upon that foundation which God has laid in Zion, Jesus Christ himself being the chief corner stone, in whom we hope all the building fitly framed together will grow up unto an holy temple in the Lord. Such, my friends, being our feelings and such our principles, we think we have a claim upon the good wishes and fervent prayers of all who call themselves christians; and on these grounds, we presume that all, of whatever denomination, here present, will unite with us in the address which we are now about to offer up to Almighty God.

Invocation on laying the corner stone.

In the presence of that Almighty Being whose blessing we have invoked, I now lay this corner stone. May this foundation and the superstructure to be raised upon it remain uninjured in strength and unimpaired in beauty for centuries to come; may nothing but the mouldering hand of time or the general convulsion of nature disjoint or disconnect the stones, of which this building is to be composed; but compiled and arranged in architectural order, elegance, and beauty, may they long, very long, stand a noble monument of the skill of the artificer, and of the munificent spirit of the people who erected them, a proof of their zeal for the honor of God, and of their desire to promote the influence of the gospel of his Son Jesus Christ. To this spot, as in times past, may many soon again resort, to hear those glad tidings of great joy, which proclaim peace on earth and good will to men.

Here may a new altar for spiritual worship be erected, and therefrom may pure and abundant incense of prayer and praise rise up in acceptance before the throne of God. Never within these walls which we hope to see swiftly rise upon this foundation —never may the bloody or persecuting spirit of bigotry take up her residence or erect her standard. There may religious intolerance, gloomy fanaticism, ignorant and overheated zeal, or pharasaical pride never find a place; but there may the angel of love descend, the heaven born spirit of charity ever delight to live and dwell.

To this spot, at no distant time, may many come to plume their wings for flight to happier worlds, and in the temple, about to be here erected, may thousands, born and unborn, become prepared for a building of God, a house not made with hands, eternal in the heavens.

And now unto him that is of power to establish us according to the gospel, to God only wise, be glory, through Jesus Christ. AMEN.

THE CRUSADES AGAINST THE MAHOMETANS.

THE Crusades against the Mahometans as infidels, for the recovery of the Holy Land, may be regarded as a custom distinct from the propagation of the gospel by the sword; because the conversion of that people was not so much as the avowed object of those expeditions. Extermination rather than conversion was the object of the Crusades. Never was a custom more popular in Europe than this. "All Europe seemed ready to precipitate itself in one united body into Asia. Nor did the fumes of this enthusiastic zeal evaporate at once; it was as lasting as it was extravagant. During two centuries, Europe seemed to have no object but to recover, or to keep possession of the Holy Land; and throughout that period vast armies continued to march thither. If we may believe the concurring testimony of cotemporary authors, *six millions* of persons assumed the *cross*, which was the badge that distinguished those who devoted themselves to this holy warfare."*

After the proposition was made, two ecclesiastical councils gave their opinions on the question. The council of Placentia, where upwards of 30,000 persons were assembled, pronounced the scheme to have been suggested by the immediate inspiration of Heaven. In the council of Clermont, still more numerous, as soon as the matter was proposed, all cried out with one voice "*It is the will of God.*"

Nobles, ecclesiastics, men of all classes, and even women and children, engaged in what was thought to be a meritorious enterprize. As inducements to volunteer their services, those who assumed the cross were exempted from prosecution for debt, from paying interest for the money borrowed to equip themselves, and from paying taxes. They were allowed to alienate their lands without the consent of the lords, of whom they held them. Their persons and effects were taken under the care of the Pontiff. They enjoyed the privileges of ecclesiastics, in being under spiritual jurisdiction only. In addition to these allurements, they were promised a full pardon of all their sins and the joys of heaven, without any other evidence of a penitent heart but that of engaging in what was impiously called the *holy war.*

One of the leaders in this mad enterprize wrote a letter to his wife, in which he probably expressed the views and feelings, that then prevailed. An account of this letter is given by Dr. Robertson in the 14th note of the first volume of the history of Charles V. "He describes, says the Doctor, the Crusades as the chosen army of Christ, as the servants and soldiers of God, as men who marched under the immediate protection of the Almighty, being conducted by his

* Robertson's History of Charles V. p. 28.

hand to victory and conquest. He speaks of the Turks as accursed, sacrilegious, and devoted by heaven to destruction: And when he mentions the soldiers in the christian army, who had died or were killed, he is confident that their souls were admitted directly to the joys of paradise." p. 198.

Such were the delusions of the *war fever* which reigned and raged in Europe for two centuries; and by which millions of professed christians lost their lives. These armies of maniacs, deluded by promises of pardon and salvation, indulged the vilest passions, and committed the most atrocious crimes. The first army of invaders amounted to *eight hundred thousand* in separate divisions. "The first division of this prodigious army committed the most abominable enormities in the countries through which they passed, and there was no kind of insolence, injustice, impurity, barbarity and violence, of which they were not guilty. Nothing perhaps in the annals of history can equal the flagitious deeds of this infernal rabble." See Dr. Maclaine's note in Mosheim's Ecclesiastical History. Vol. ii. p. 431.

In describing the terrible effects of the Crusades, Dr. Mosheim says, "Without determining any thing concerning the justice or injustice of these holy wars, we may boldly affirm, that they were highly prejudicial both to the cause of religion, and to the civil interests of mankind; and that in Europe more especially they were fruitful of innumerable evils, whose effects are yet perceivable in our times. The European nations were deprived of the greatest part of their inhabitants by these ill-judged expeditions. Immense sums of money were exported into Asia for the support of the war; and numbers of the most powerful and opulent families became either extinct, or were involved in the deepest miseries of poverty and want." Vol. ii, pp. 437, 438.

Christians of the present day, who read the history of the Crusades, can view the clergy and nobles of Europe at that period as men more fit to be confined in bedlam, than to run at large and be employed as instructors or rulers. It is a matter of amazement, that a few deluded characters with whom the scheme originated, could diffuse their wild enthusiasm and barbarous insanity through all the nations of christendom, so as to inspire people of every grade with a disposition to hazard their lives and their all in such a murderous enterprize. Infidels also of the present day can reproach christianity on the ground of these delusions and extravagancies. But neither christians nor unbelievers seem to be aware, that the history of our times will afford matter of equal astonishment to future generations.

I have no desire to exculpate professed christians from the charge of the most glaring inconsistency and infatuation; but unbelievers of the present age have little ground to boast. The reign of infidelity in France, produced scenes of horror, which were never exceeded in the pa-

pal Crusades; nor did the boasted reason of French philosophers preserve them from acts of murder and cruelty, at which humanity shudders.

Whatever may have been the avowed object, or whoever may have been the instigators, a kind of insanity has ever accompanied the war fever. Men who at other times are highly respectable, while under the influence of this disease, and especially when the fever runs high, have given perhaps more evidences of being possessed of the devil, than did the demoniacs in the days of our Savior.

This war insanity does not deprive men of ability to discern the madness of some who have gone before them; but it prevents their seeing their own, until the fever has subsided, and perhaps most commonly during life. While people of this age clearly perceive the inconsistency of the papal Crusades, are not their eyes generally closed as to the enormity of a custom equally murderous and unjustifiable, which is now supported as popular? It is believed that as weighty reasons were urged in support of the Crusades, as can be urged in favor of deciding national disputes by the edge of the sword.

Thus says Dr. Mosheim, "If we examine the motives that engaged the Roman Pontiffs—to kindle this holy war—we shall probably be persuaded that its origin is to be derived from the corrupt notions of religion which prevailed in those barbarous times. It was thought inconsistent with the duty and character of christians, to suffer that land, that was blessed with the ministry, distinguished by the miracles, and consecrated by the blood of the Savior of men, to remain under the dominion of his most inveterate enemies. It was also looked upon as a very important branch of true piety, to visit the holy places in Palestine; which pilgrimages however were extremely dangerous, while the despotic Saracens were in possession of the country." pp. 433, 434.

The Waldenses and Albigenses were not carried away by the current of popular delusion; they opposed the Crusades as absolutely unlawful. One of their writers argued from this text, "Give none offence, neither to the Jews nor to the Gentiles." A friar answered his argument in this manner, "We read (Gen. xii. 7,) that God said unto Abraham, *Unto thy seed will I give this land.* Now we (christians who dwell in Europe) are the seed of Abraham, as the apostle affirms, Gal. iii. 20. Therefore we are the heirs of the promise, and the holy land is given to us by the covenant, as our lawful possession. From all which it appears, that it is the duty of civil and temporal rulers to use their most zealous efforts to put us in possession of the promised land; while at the same time it is incumbent upon the church, and its ministers, to exhort these rulers in the most urgent manner to the performance of their duty. The church has no design to injure or slaughter the Saracens, nor is such the intention of the christian princes engaged in the war. Yet the blood of the infidels must

necessity be shed, if they e resistance and oppose the rious arms of the princes.

church of God, therefore, *tirely innocent and without ach in this matter*, and *gives ffence to the Gentiles, because oes no more in reality, than tain an undoubted right.*" ii. p. 487.

uch were the arguments and onings in favor of the abominable Crusades. Let fighting christians of the present day produce better arguments, if they can, in support of the custom of war, which is now popular. It is believed that most of the reasonings of christians in our age for the support of this custom, will appear as absurd and sophistical to future generations, as the friar's reasoning does to us.

THE IMPORTANCE OF CHRISTIAN EDUCATION.

SECTION VIII.

N confirmation of what we e already advanced, and pre- atory to what we have far- to say on this interesting sub- , it may be proper to bring to r some things stated by Presi- t Green in his account of the revival of religion in Prince- College. He states what believed to be "the instru- tal causes of this revival." says, "Four such causes ap- r to have had a manifest a- cy:"—

First. And chiefly, the study he holy scriptures accompa- with comments on the por- read, and a practical appli- on of the leading truths con- ed in it. God has remarka- honored and blessed his own d.—Pains have indeed been en to render it interesting, but degree in which it has been has been truly surprizing. l under the divine blessing it served to enlighten and in- ct the youth in their duty; as rendered their minds sol- and tender beyond what they nselves were aware of at the time; it has given them a deep reverence for the truths of divine revelation; it has qualified them to hear preaching with advantage, and at length revealed truth has, we trust, been powerfully and effectually applied to their consciences, by the spirit by whom it was indicted."

If any language can represent that virtuous affections are produced by the blessing of God, accompanying the means of his appointment, that idea is implied in the passage now before us. The same efficacy is ascribed to the means in producing the effect which we have supposed to be just. In the same sense, those converts are represented as having been *born again by the word of God*. We have never supposed the means of producing virtue to have any efficacy but what God is pleased to give them. But this we contend is equally true with regard to the means used for producing any other valuable effect.—The President proceeds:—

"Second. The circumstances in which the students have late-

ly attended on public worship have been peculiarly favorable to their religious improvement—For about eighteen months they have worshipped separately from the people of the town—This has given opportunity which has been carefully improved, to choose such subjects and adopt such a manner in preaching to them, as appeared best calculated to arrest their attention.—In a word, this mode of conducting public worship has been a powerful instrumental cause, both in producing an awakened attention to religion at first, and in cherishing it through the whole of its progress."

Under this head much is ascribed to the situation in which the youth were placed to hear the word—the choice of suitable subjects, and the direct form in which they were addressed. This we conceive to be perfectly just and natural. On the same principle, private addresses to youth have generally a greater effect on their minds, than the things they hear in a large assembly. This affords encouragement to parents to be faithful to their children at home; and to take advantage of circumstances to make favorable impressions on their minds—Always making choice of subjects adapted to their capacities, and addressing them in a manner calculated to interest the heart.

"Third. The effect of moral discipline has been manifestly favorable to this revival. This discipline vigorously and vigilantly maintained, has preserved the youth generally from those practices, habits, and vicious indulgences, which counteract, and dissipate, and destroy all serious and religious impressions. It has had an influence in preventing the hardness of heart and insensibility of conscience, which are the natural and usual effects of unrestrained vices."

Moral discipline is among the means implied in a virtuous education; and to this cause the Dr. has ascribed its proper effects. A prudent, mild, watchful and strict discipline is very important, as means of preserving from vice and promoting virtue; but a rash, angry, and unkind mode of discipline has an opposite tendency.

"Fourth. The few pious youth who were members of college before the revival, were happily instrumental in promoting it. They had for more than a year been earnestly engaged in prayer for this event, when they perceived the general and increasing seriousness which has been noticed; several of them made an agreement to speak privately and tenderly to their particular friends and acquaintance on the subject of religion. And what they said was in almost every instance not only well received, but those with whom they conversed became immediately and earnestly engaged in those exercises which it is hoped have issued in genuine piety."

Such are the "four causes," which the President says "appear to have had a manifest agency." These, we conceive, were natural and well adapted to the end. But if such means may have a "manifest agency,"

and may by the blessing of God become effectual for reforming young men, after they have lived for years as without God in the world, and formed habits of negligence and vice; what may we not hope for, from faithful christian education, should it be judiciously applied and persevered in from early childhood, prior to the formation of such injurious habits!

If the account given by Dr. Green is not inconsistent with divine sovereignty, divine agency, and divine grace in the conversion and salvation of the children of men, neither is that influence and importance, which we have ascribed to a christian education. If the views the Doctor has given of the subject, do not rob God of any part of his glory, neither does the doctrine for which we contend. Let it not then be imagined that our inquiries have led us to substitute *means* for *divine influence* or *agency*, or to give that glory to *men* or to *means* which is due to God only. We however wish it to be understood and *felt* by all parents, that it is as unreasonable and wicked to neglect the means which God has appointed for their own salvation and the salvation of their children, under the pretext of relying solely on sovereign grace and divine agency, as it would be to rely solely on the means without any sense of our dependence on the agency of God to render them efficacious. There is no more dishonor done to God by trusting wholly to our own exertions, than in pretending to trust in him, while we neglect the means he has appointed, and the duties he has required.

We may be under a mistake in the conjecture now to be advanced, but we believe there can be no harm in stating it—It is suspected that if there is to be a millennial state prior to the resurrection of the dead, that state will be in a great measure the fruit of christian education; that by the blessing of God on pious and faithful instruction, children will grow up in habits of virtue and godliness; and that, in this way, the time will come when the usual concomitants of revivals, and adult conversions, will be unknown, being precluded by early piety and habits of virtue.

When those who have been neglected while young, are by any means awakened and brought to repentance, we have indeed great reason to rejoice. But if our views are correct, when the subject of education shall be understood, and its importance duly felt by parents, the state of society will be changed—the time will then be at hand, when "all shall know the Lord, from the *least* unto the *greatest*." Children will then in fact be "brought up in the nurture and admonition of the Lord;" they will know, fear, and love him from their youth.

In the same way and by the same influence we may expect that wars will cease to the ends of the earth. Parents will educate their children as *disciples of Jesus*—they will teach them his benevolent and self-denying pre-

cepts, and excite in their minds an abhorrence of all sanguinary customs—all acts of violence and revenge.

Do any still ask whether the *spirit of God*, as well as the *blessing of God*, is not necessary to form the hearts of children to virtue and godliness? We answer, yes; for we use the phrases as synonymous. By each of them we mean that benign agency of God, by which he gives effect to the means of grace and salvation, and to all other means by which we are made partakers of his benefits. In this way every good gift as well as every perfect gift cometh down from the Father of lights, with whom there is no variableness nor shadow of turning.

Some favors are less common and more important than others. On these accounts they may be called *special;* that is, they are *not common*, and they are *very important.* But we ought to bear it in our minds, that by whatever means we obtain benefits, they are of free grace. This is as true of our daily bread, the water we drink and the air we breathe, as of the salvation of the soul. All things are of God, "For of him and through him, and to him are all things, to whom be glory forever, Amen."

REMARKS ON AN "ESSAY ON THE CHARACTER AND PRACTICAL WRITINGS OF ST PAUL, BY MISS MORE."

The merited celebrity of Miss More ensures to all her works an attention, which few authors are permitted to hope. Her name is dear to the friends of piety and virtue. She holds a place among the benefactors of the age, and many will gratefully acknowledge the deep and salutary impressions which they have received from her writings. I have certainly no disposition, if I had the power, to subtract any thing from her well-earned fame. I propose however to offer some observations on a few passages in her late work, which seem to me adapted to give support to prevalent and hurtful errors.

Miss More, as far as I have proceeded in this work, discovers a discriminating perception of the qualities of St. Paul, and a strong sensibility to his exalted virtues. But her views of his *writings* and of their design, do not appear equally correct. She tells us, that "It was ordained by that wisdom which cannot err, that the Apostles, under the influence of the Holy Spirit, should work up all the documents of the anterior scriptures into a more systematic form; that they should more fully unfold their doctrines, extract the essence of their separate maxims, collect the scattered rays of spiritual light into a focus, and blend the whole into one complete body." In another place she tells us, "that there was more leisure as well as a more appropriate space in the epistles for building up

christianity as a system," and that the apostles, "squared, rounded, and polished the precious mass into perfect form and shape, into complete beauty and everlasting strength." Now it seems to us that these passages are suited to convey very erroneous views of the epistles of Paul. One would imagine from them that the epistles were sysematic digests of christianity, designed to reduce to a narrow compass and to arrange in a proper order the truths, which are scattered through the other sacred writings. To us, however, these epistles wear a very different aspect. They seem to be letters to individuals and churches, called forth by the occasion, written in the freedom of the epistolary style, abounding in bursts of feeling, in rapid transitions, and, what is still more worthy of notice, in constant references to the circumstances of the times when they were written. They are any thing rather than regular and systematic exhibitions of the christian doctrine. The epistle to the Romans may be thought an exception, and it is indeed distinguished from the rest by a more methodical discussion. But this epistle has a constant bearing on the circumstances of the primitive church; and was designed to heal the disorders of the age, much more than to transmit to future generations a harmonious and perfect delineation of the christian system.

If there be one principle, which above all others is necessary to the interpretation of the epistles, and the neglect of which has done more than all things else to spread a veil over their meaning, it is this, that they had their origin in the state of the first converts, and were directed against the errors and abuses which naturally sprung up at the introduction of a new religion into a dark, bigoted, superstitious world. We all know enough of our nature to be assured that such a religion as christianity must have awakened fierce opposition, and that even among its new professors, it must have been sadly corrupted by impure mixtures, derived from their former belief. This was precisely the truth. Christianity at first was opposed and was corrupted. Those who embraced it, unable to shake off at once old habits of thinking, wished to engraft on it as many of their old opinions as it could be made to bear. The apostles saw the gospel exposed to enemies from within as well as from without, and their letters, especially those of St. Paul, abound in references to those perils of the church, and in instructions suited to avert them.

These remarks appear to us not only necessary to guide us to the right interpretation of the epistles; but we owe them to the reputation of the great apostle of the gentiles. The charge of obscurity has always been urged against his writings; and every reader knows that they are often shrouded with a darkness, which seldom hangs over other portions of scripture. The usual and the proper vindication of the apostle is, that his writings have reference to events and circumstances of the church which are

indistinctly seen, if seen at all, through the mist of years; that the most perplexing passages require nothing to render them plain but a knowledge of the circumstance which called them forth; and that his epistles have contributed to their own obscurity, by completely answering their end, i. e. by annihilating the errors and abuses against which they were directed. This vindication is valid, is sufficient. It does not account for all the difficulties of St. Paul, but it removes from him the imputation of being the obscurest of writers. If we consider for a moment the nature of epistolary writing; that it grows out of the condition of those to whom it is addressed; that it abounds in minute allusions to their feelings and wants; that it adopts indirect modes of reproof, intelligible only to those for whom it is designed; that of all modes of composition it is the most inartificial and unrestrained; if we consider all this, can we wonder that letters written in so distant an age, and under such peculiar circumstances as those of Paul, should be obscure? If however we quit this ground, and insist that the epistles are regular and systematic dissertations, designed equally for all ages, I fear that we shall degrade, by our attempt to exalt them. I fear that if tried by this standard, the world will not easily furnish examples of writings which have more completely failed of their end, or which are written with so little judgment and skill. If the writings of Paul are to be viewed in this light, a champion of no ordinary powers will be required to defend their inspiration.

Will it be said that we degrade the writings of St. Paul, by supposing them to be in so great a measure local and temporary in their application? We answer, that whilst the epistles were called forth by particular circumstances of the church, and cannot be fully understood but by an acquaintance with these, they still contain treasures of wisdom and devout sentiment, which have lost nothing of their value by the lapse of ages; and even those portions, which were peculiarly adapted to the times when they were written, afford to the reflecting, instructions of a general nature which may usefully be applied in every vicissitude of human affairs. Every epistle furnishes passages which express the principles and duties of christianity with wonderful energy; and he, who reads the writings of the apostle for the simple purpose of impressing on his heart, and of transfusing into his life, what is simple, plain, and obviously adapted to the state and wants of all men, will never complain that his labor is unrewarded, but will rise from the perusal with a firmer piety, a sublimer hope, and a more resolute purpose of doing the will of God.

For ourselves we are inclined to believe that the artless and irregular style of epistolary writings was better suited to convey to christians of every age, correct ideas of christianity, than more precise and methodical instruction. Christianity we must always remember is a temper and a spirit, rather than

etrine. It is the life of God he soul of man. It consists practical truths, designed to rge the heart, to exalt the aeter, to make us partakers divine nature. Now in the tles we have christianity dis-ed to us in the very form ch accords with the genius of a religion, not as a specu-n of the intellect, but as a ig principle, a sentiment of heart, a spring of holy ac-. We see its nature in the ences which it exerts. We a soul penetrated with to God, with a disinter-d charity, with anticipa-s of a higher existence, with sciousness of guilt, with itude to the Savior, and an inextinguishable desire nake known his love and nises to the ends of the h. These sentiments break h as from a heart too full to ain them, with an energy ch discovers the mighty pow-f the religion which gave n birth, and with a freedom ch no other style but the epis-ry would have admitted. cannot but consider the let-of Paul, with all their ab-; transitious and occasional urities, as more striking ex-tions of genuine christianity, could have been transmit-by the most labored and ar-ial compositions.

We conceive too that the pre-form of Paul's epistles, with their obscurities, is far better that of systematic discus-, because it carries us back he first age of christianity; es us, as it were, in the very m of the primitive church, shows us the earliest influences and earliest struggles of the gospel, shows us the difficulties which this religion had to surmount, the means employed for its diffusion, and the spirit which governed its first teachers; and in all these ways, it furnishes many powerful arguments in corroboration of the direct proofs of christianity. No testimonies are more unsuspicious than minute and circumstantial letters. Every studious and reflecting christian, will understand these remarks; and will remember the aid which the epistles have given to his faith, by teaching him the circumstances of the early christians, the modes by which they were converted, the grounds on which they received the new religion, their occasional deviation from it, the arguments by which their faith was assailed, and the opposition which they were called to bear. Such epistles, in proportion as they are minute and circumstantial, furnish materials of comparison with the direct histories of the religion, and with the known state of the world, and thus a thousand minute coincidences are discovered which confirm christianity. We think then that the present form of Paul's epistles is the best which could have been adopted. Let none say that we degrade them by representing them as having especial and continual reference to the times when they were written. They owe to this very circumstance much of their value.

If these remarks be just, we see that the only method of understanding the epistles is to be-

come acquainted with the state of the primitive church to which they refer. It is particularly important to understand the *controversies* and dissensions of that early day. The apostles had two great controversies to manage; the *first* with the unbeliever, who opposed his philosophy or his ancient religion to the new doctrine of Jesus; the *second* with the Jewish converts, who insisted that the law of Moses was to be incorporated with the gospel, and that the impure Gentile could not be placed on a level with themselves, unless he submitted to circumcision and the whole burden of the ancient ritual. This last controversy is the principal key to the writings of Paul, who was eminently the apostle of the Gentiles. To Paul, God revealed his great *mystery* with peculiar clearness; or, in other words, God committed to him in a particular manner the office of unfolding, (what had been a *secret* in past ages,) his merciful purpose, in relation to the Gentiles, his purpose of admitting them to all the privileges of his church and to all the blessings of the Messiah; and the apostle was especially appointed to assure them, that in order to their enjoyment of these blessings, neither the law of Moses, nor the boasted works of the Jew, nor the wisdom of Gentile philosophy, nor any merit acquired from any previous insitution, were demanded; but simply faith in Jesus Christ, or a sincere reception of his religion. This mysterious or secret purpose of God in respect to the Gentiles is the burden of Paul in most of his epistles, and without understanding it, much of his writings will be lost to us. Unhappily many christians, overlooking this design of the epistles of Paul, have supposed that he wrote in reference to the controversy about faith and works which has been so often agitated in modern times. But of this controversy the primitive christians never dreamed; and Paul would never have been pressed as a champion into this dispute, had not the reference of his writings to the *first* age been forgotten, had not the idea that his epistles are systematic writings of universal application, prevented their true interpretation.

We now proceed to notice some remarks of Miss More on the subject of *faith*, in which she seems to have been misled by a wrong interpretation of the epistles. She sometimes seems to give to this word a restricted meaning, which, if admitted, would prove that the apostles had no degree of genuine faith during the life of their Master; for it is evident, that if the essence and distinguishing characteristic of faith be a reliance on the death of Christ, the apostles, who could not bear the mention of his death, were destitute, at least until that event, of this important principle. Miss More however on other occasions speaks of faith with greater accuracy, and evidently understands it as the sincere and practical reception of the whole religion of Jesus, and particularly as a strong persuasion of that future life which is offer-

:o us through Jesus Christ. he sometimes speaks of faith . *supernatural infusion.* We that she mistakes some pas- es of the apostle, in which he ıks of the infinite goodness God in giving the gospel to idolatrous and sinful world. ead of tracing faith to a su- ıatural energy, is it not more onal to say, that God gives h, by revealing the truth which o be believed, by accompa- ıg this truth with sufficient lence to produce belief, and ıffording all necessary aid to y mind which desires to dis- :r and obey his will? Why, me ask, is the gospel ad- ıed to us with so many ofs, why were miracles ught for its confirmation, does it appeal so constant- o the reason of men, if it can be believed in consequence ome miraculous agency of l, which is dispensed at his ısure, and on which no one can ı confidence rely? Can faith very man's duty, if it be not ed within every man's reach? Miss More's remarks on the etical nature of faith are ve- valuable; but I do not recol- ; that she gives any very r idea of the nature of the nexion between faith and etice. This connexion seems e considered by some as mys- ous, or as the effect of some plicable union, which is ned by faith between Jesus ist and the human soul. But subject seems to be very ple. Faith is a deep convic- of practical truths, i. e. of hs suited to operate on the ian heart and to excite to action. To have a true faith is to feel deeply the most powerful motives which can be offered to a life of piety and virtue. The connexion between faith and holiness then is natural and palpable, and involved in no obscurity.

We have time to notice but one more topick. Miss More has not merely labored to show that those are in error who regard the gospels with greater respect than the epistles; but in the passages which we have quoted and in some others, she has (we trust unintentionally) done something to reverse this judgment, and to give the highest rank to the epistles. Perhaps it is not useful to institute comparisons between different parts of the New Testament; but if the comparison must be made, it is strange that any diversity of opinions can exist as to the preference which is due to the gospels. Passing over the judgment of antiquity on this subject, we may observe, that it became Jesus to have the preeminence in every office which he sustained. It became him, when he condeseended to be a teacher on earth, to speak as never man spake. It is natural to expect, that his instructions will comport with the dignity of his character, that we shall discover in them an unparalleled fulness and splendor. There seems a want of decorum in supposing, that the Son of God entered the world to communicate truths of an inferior order to those which his servants disclosed.

The apostles are indeed to be revered as divine teachers, and

all their doctrines are to be received as from God. But their manner of communicating divine truth appears to have been very much their own. Paul received indeed the gospel from Christ, but he retained his original constitution of mind, his former mode of viewing subjects, his old habits of reasoning and of expression. No writings are more strongly marked than his with the peculiarities of the individual; and on this account, it is believed, his epistles convey fainter and obscurer ideas of divine truth, than those discourses which flowed immediately from the lips of our Saviour. In clearness, impressiveness and dignity, in unlabored sublimity, and in tender adaptation to the understandings of men, who of the apostles can be compared with their Lord? It deserves remark, that in the parables of the prodigal son, of the good Samaritan, of the publican and pharisee, our Saviour has proposed the very objects to which many parts of Paul's epistles are directed. He has intended to rebuke the proud spirit of the Jews, to exhibit God as extending his mercy and favor to individuals and nations, whom the Jews despised, to condemn a proud dependence on our works and privileges, and to enjoin that humility, which renounces all claim, and casts itself on mercy. Need I ask any reader, whether these truths have not been brought home to his heart with greater power by these few simple parables than by the writings of Paul and the other apostles?

It is sometimes urged, that Jesus said to his disciples in his last discourse, that he had "many things to say to them which they were not able to bear," and hence it is inferred, that his gospels contain only a partial and imperfect view of his religion. But Jesus said to his disciples in the very discourse which contains this passage, "I have called you friends, for *all things, which I have heard of my father, I have made known unto you.*" These passages may easily be reconciled. Jesus in the course of his ministry had preached all the great and leading principles of his gospel. But so blinded were the minds of the disciples, that they had been unable to receive or bear some of his plainest instructions. For example, they had always resisted the doctrine, that his kingdom was not of this world. It was highly important that these prejudices should be overcome; but Jesus foreseeing that they would soon be shaken by his death and resurrection, forbore to oppose them, and spent his last hours in comforting his disciples, instead of urging doctrines which they could not bear. According to this view, the gospels contain all the great, leading principles of Christianity; and what is of especial importance, they were written equally for all ages and all nations. From every view of the gospels then, we learn that they are the standard by which we should try our interpretations of the epistles. The epistles are very much employed in applying to the circumstances of the primitive church, those great truths which in the gospels are delivered by

Jesus himself for the instruction of all generations.

These remarks are offered to assist christians in understanding the epistles of Paul, and to rescue them from the gross perversions by which they have been dishonored. Never was writer so injured as the great apostle of the gentiles. Paul was the most liberal man of his age. He wrote from the most generous motives. He wrote to curb the narrow and exclusive spirit of the Jew, to break down every wall of partition between Christians, to exhibit God as no respecter of persons, to exhibit God as the universal Father, to prevent the church from being broken into parties under human leaders, to soften asperities, and to inculcate meekness, forbearance and charity among the jarring multitudes, which composed the christian body in the first age of the gospel—and yet, a system of theology has been extracted from his epistles, which breathes a spirit of exclusion, denunciation, and division, and which represents God as more partial, arbitrary and severe than he appeared even to the narrow mind of a Jew. It is humbly hoped, that the views now given of the epistles, will tend to rescue them from this dishonor, and will tend to an interpretation of them more consistent with the mild and heavenly spirit of the gospel.

MORAL QUESTIONS.

If "a good name is rather to be chosen than great riches," why should *theft* and *robbery* be esteemed greater crimes than *defamation?*

Is there any sin which more easily besets people of all classes at the present day, than that of *speaking evil one of another?*

Is there no danger in such delusions, as lead men to violate the laws of Christ, under the profession of regard to his character?

My brother dissents from my opinions on some religious subjects; how much more of the spirit of delusion will be requisite in me, to take his *life*, than to take his *reputation?*

The opinions of some christians lead them to reject such traditional doctrines as they think are contrary to the Bible: The opinions of others lead them to violate the commands of our Savior in their treatment of dissenting brethren:—Which opinions are the most dangerous?

Are not the greater number of humble christians in every sect, either ignorant of the common subjects of religious controversy, or really incapable of deciding on which side the truth is to be found? If so, why should they be perplexed, or censured, or have their minds filled with prejudice, and their passions inflamed one against another, on account of such doctrines as neither they nor any other person can understand?

AN HISTORICAL SKETCH OF THE ENGLISH TRANSLATIONS OF THE BIBLE.

To the Editor of the Christian Disciple.

I duly considered the wish expressed by some of the hearers of my Discourse before the BIBLE SOCIETY OF MASSACHUSETTS, and your subsequent request, that the sketch of the English Translations of the Bible, given in that Discourse, might be inserted in the Christian Disciple. Finding it, however, on a revision, too concise for a distinct narrative of so interesting a portion of history, I have taken the liberty to enlarge it, in the hope of rendering it more satisfactory to the inquisitive, and more useful to the serious reader. In its present form, it is respectfully submitted to your disposal.

A. HOLMES.

Cambridge, July 10, 1815.

INTRODUCTION.

IN contemplating the *British and Foreign Bible Society*, the parent of our own and of so many others, and adverting to its astonishingly rapid and immense effect in dispensing the light of Divine Truth, we are ready to wonder that such an institution was not sooner formed in the Christian world. Our wonder is heightened while we consider the simplicity of its design, and its capacity of admitting and power of attracting Christians of every name and sect into one philaathropic and pious association. The expedient devised, for extending a knowledge of the Holy Scriptures, was, "to separate the sacred text, upon which all Christians are agreed, and to which they appeal as their common standard, from every human interpretation, criticism, and comment; and to present it in this simple state, as an object of universal circulation by Christians of every name and description." Admirable design! worthy of the wisdom and piety of the apostolic age. Why it was not earlier devised, may perhaps be perceived by a retrospective view of the state and character of the church until the Protestant Reformation.

More than a full century of the Christian æra had probably elapsed, before the writings of the Evangelists and Apostles were collected into one volume. It is difficult for us, at this distant period, to ascertain the time of this collection. "It is, however, sufficient for us to know, that before the middle of the second century the greatest part of the books of the New Testament were read in every Christian Society throughout the world, and received as a divine rule of faith and manners. Hence it appears, that these sacred writings were carefully separated from several human compositions on the same subject, either by some of the apostles themselves, or by their disciples and successors. We are well assured, that the four Gospels were collected during the life of St. John, and that the three first received the approbation of this eminent apostle. It is highly probable, that the other books of the New Testament were

gathered at the same time."* How difficult, even then, must it have been for private Christians to obtain a copy of the Bible! This sacred book was, indeed, publicly read in the Christian churches, from a very early period; but, beside the expense of a copy, *written* entirely, as every copy then was, and the poverty of the primitive Christians, the persecutions, to which they were subjected during the three first centuries, must effectually have prevented any public associations for the diffusion of the Holy Scriptures.

Among the human means, however, which during the second and third centuries contributed to the success and propagation of the Christian doctrine, ecclesiastical historians distinctly mention the pious diligence and zeal with which many learned and worthy men recommended the sacred writings, and spread them abroad in translations.† However diverse the interpretations of different sects, yet all were unanimous in regarding with veneration the Holy Scriptures, as the great rule of faith and manners.‡ In the third century, the number of Christians was multiplied, and the limits of the church extended, by the translations of the sacred writings into various languages, and the zeal and labour of Origen in spreading abroad copies of them every where.§

Theodoret, who lived in the beginning of the fifth century, says, "We Christians are enabled to show the power of apostolic and prophetic doctrines, which have filled all countries under heaven. For that which was formerly uttered in Hebrew is not only translated into the language of the Greeians, but also of the Romans, the Indians, Persians, Armenians, Scythians, Sarmatians, Ægyptians, and, in a word, into all languages that are used by any nation."‖

When the Roman empire became Christianized under Constantine, the external peace and liberty of the church seem not to have been propitious to its internal prosperity, to that apostolic zeal especially, which is requisite to the propagation of the gospel. Religion lost in spirit

* Mosheim's Eccles. Hist. i. 108, 109. Paley's Evidences, P. I. ch. ix. sec. 3.

† Mosheim's Eccles. Hist. i. 151, Cent ii. The Syriac Version of the New Testament appears to have been made within a few years of the apostles' time. Jerome, who plainly speaks of himself as being a disciple of the apostles, tells us that the writings of the apostles and prophets were read every Lord's day in the religious assemblies. See Lardner's Credibility of the Gospel History; and Jones's new and full method of settling the Canonical authority of the New Testament. Mr. Jones (Vol. i. P. i.) concludes that the Syriac version was the one used in the churches mentioned by Jerome; for he was a native of Syria, and no other language was then understood.

‡ Mosheim Eccl. Hist. i. 186, Cent. ii. § Ib. 245, Cent. iii.

‖ "An Historical Account of the several English Translations of the Bible, and the opposition they met with from the church of Rome. By Anthony Johnson, A. M." Lond. 1730. In Watson's Theological Tracts, Vol. iii. p. 61.

and purity, what it gained in extension and splendour. When at length "Ignorance" was believed to be "the mother of devotion," we cease to wonder, either that the scriptures were not circulated, or that even the use of them was denied to the common people.

TRANSLATIONS.

ANGLO SAXONIC TRANSLATIONS.*

In our parent country it is pleasing to find individuals, from an early period, bursting the shackles of Romish superstition, and promoting the knowledge of the Holy Scriptures. About the year 706, ALDHELM, the first bishop of Sherborn,† is said to have translated the Psalter into the Saxon tongue. He wrote a letter to EGBERT, bishop of Lindisfarne,‡ in which he exhorts him, that, for the common benefit and use of all people, the Scriptures might be put into the vulgar language; which he is said to have done.§

After the Saxon inhabitants of Great Britain became converted to Christianity, "we are sure they had the whole Bible in their own country characters and language, and that the four Gospels in the same language were read in their religious assemblies."‖

BEDE, who flourished at the

* A language, compounded of the English and Saxon, spoken by the inhabitants of England after the Saxon conquest. It has often been called *English*.

† The Diocese of Winchester at first contained all the kingdoms of the West Saxons, until it was divided by king Ina between Winchester and Sherborn, A. D. 705. Bingham's Antiquities of the Christian Church, Book ix. ch. 6.

‡ I follow the orthography of the old writers, in preference to that of the later. "In the kingdom of Northumberland there were at first but two bishops, whose sees were *York* and *Lindisfarne*. But not long after, An. 678, Egfrid, king of Northumberland, having expelled Wilfrid, bishop of York, from his see, four or five bishops were ordained in his room." Bingham's Antiquities, B. ix. ch. 6. "Insula Lindisfarnea;" Bedæ Opera Hist. p. 241.

§ Johnson, in W. T. p. 61, who there says, the letter of Aldhelm to Egbert is extant in Wharton's Auctarium Hist. Dogmat. Usserii; and archbishop Usher tells us, that the Saxon translation of the Evangelists, done by Egbert, without distinction of chapters, was in the possession of Mr. Robert Bowyer. Bede, who was contemporary with Aldhelm, describes him as a very learned man, a neat writer, and admirably versed in the scriptures. Bedæ Opera Hist. 203.

‖ Lewis Hist. Eng. Transl. p. 3. Fox (ib. p. 6) says, "that K. Alfred translated both the Old and the New Testament into his own native language;" but, not finding this mentioned either in Asserius or in Bede, I have not confidently affirmed it. A Saxon version of the Four Gospels, said to be made by one Aldred, a priest, is, we are told, "in the very celebrated Code of Eadfride, bishop of Lindisfarne, about the year 680," as Mr. Selden conjectured. A Saxon copy of the four Gospels, by the aid and encouragement of archbishop Parker, was printed by the learned martyrologist John Fox, from a MS. now in the Bodleian Library, with this title: "The Gospels of the fower Evangelists translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, and now published for testimonie of the same. At London by John Daye dwelling over Aldersgate 1571. Cum privilegio Regiæ Majestatis per decennium." In the dedication of it to the queen, it is observed, that "this booke with others moe had been collected and searched out of the Saxon monuments." The archbishop himself said of it, that he edited the four Gospels in the Saxon tongue, that it might appear that the scriptures had been before known to the English people in the vulgar language...."Scripturas antea fuisse vulgari sermone Anglicano populo notas." Lewis, 4. Parker, De Antiquit. Brit. Eccles.

nning of the eighth century, aid by historians to have slated the whole Bible into Saxon tongue. A part or the le of the gospel of John he uestionably translated into English, just before his death. died A. D. 735, Ætat. LIX.* he testimony of this "Ven- le" man it is proved, that ar translations of the Holy ptures were in his time nmonly used and occupied he faithful multitude,"..... is island," he says, "at this ent time, according to the ber of books in which the ne law is written, search- nd confesses one and the e knowledge of the highest , and of true sublimity, in languages of five nations, ely, of the Angles, of the ons, of the Scots, of the s, and of the Latins."† the immortal honour of king RED, in the ninth century, he uraged others and laboured elf in the same benevolent pious work. He observed, letter to Wulfsig, bishop of London, that the Bible, written in Hebrew, was translated into Greek and Latin, and that all Christendom had some part of the inspired writings turned into their own language. Emulating these worthy examples, he caused the Old and New Testaments to be translated into the Anglo Saxonic tongue. He undertook the translation of the book of Psalms himself, but died (A. D. 900) when it was about half finished. This was completed by another hand, and published in quarto, in 1640, by Sir John Spelman. Several other translations of the Psalms and of the New Testament were made afterwards.‡

About thirty years after Alfred's death, king ATHELSTAN caused the Scriptures to be translated out of the Hebrew into the Anglo Saxon tongue by some Jews, who, it is probable, had been converted to Christianity.§

Toward the close of the same century ÆLFRIC, abbot of Malsmbury, afterwards archbishop of

Lewis Hist. Eng. Translat. p. 6. Lewis mentions Bede's translation of Bible as undoubted, on the authority of Fox; but, finding no notice of it in 's works, nor in Cave's Historia Literaria, where a complete catalogue of 's writings is professedly given, I have not felt equally confident, and have fore stated this article with caution. See Bedæ Opera Hist. Edit. 1772. and pp. 809, 823. Cave's Hist. Lit. i. 612—618. Johnson, in W. T. p. 62. ulke's Preface to the Rhemish and English Testament, p. 4.

ohnson, in W. T. iii. 62. The letter of Alfred to the bishop of London prefixed to the king's translation of the Pastoral of Gregory the Great, may be seen in "Annales Rerum Gestarum Ælfredi Magni" by Asserius vensis, Edit. Oxon. 1772. The passage concerning translations is at page id the antiquary, or the Christian, will read it with inexpressible delight e very words of that truly great prince, written nearly a thousand years "Tum vero venit mihi in mentem, legem Dei primum in Hebræo ser- fuisse inventam ..... libros ..... in linguam, QUAM OMNES INTELLIGUNT, rtamus," &c. ..... Alfred died A. D. 901. Asserius, bishop of Sherborn, contemporary and most intimate with him, and died about A. D. 909. Farrat. De Vita et Scriptis Asserii præfixa Annalibus Ælfredi, pp. xxiii, Usserii Britan. Eccles. Antiquitates, ii. 59. Cave's Hist. Lit. Rees's Cy- . *Art.* ALFRED.

ohnson, in W. T. iii. 63. Usher places this translation, A. D. 930.

Canterbury, translated from the Latin into the Saxon language most of the books of the Old Testament; and "it is in no wise to be doubted, that the books of the New Testament were long before turned into Saxon, and commonly read in that language."*

On the change of the civil government in England by the Norman conquest (A. D. 1066), every thing was done to abolish the native language of the inhabitants, and to introduce the French. Hence the Saxon language became so altered, that the Saxon inhabitants could understand very little or nothing of what had been their mother tongue, or at least of their English ancestors. The Old English or Anglo Saxonic had "not only become unintelligible, for the most part, as to the words and spelling, but even the letter, or character, was so different from that which was used after the Conquest, as not to be read by the common people, and but by very few even of the learned; so that even to the English" it was at least as "much an unknown language, as Latin itself."† By this means, the Anglo Saxonic Translation was, soon after the Conquest, of little or no use to the subjects of England, at least to the common people. When this language had thus become obsolete, and the Bible was now in Latin only, and copies of it not very common even in that language, an opinion seems to have prevailed, that the knowledge of the Scriptures was unnecessary, and, indeed, that it was not lawful for private Christians to read them in their native language. In this dark age, however, there were some, of more enlightened understandings, and of a more liberal spirit. In France, John Beleth, an eminent Paris divine, observed, that "in the primitive church it was forbidden to any one to speak in an unknown tongue, unless there was some one to interpret; since it was agreeable to common sense, that it was a thing perfectly useless for a man to speak, and not be understood. Hence, he said, grew that laudable custom in some churches, that after the Gospel was pronounced according to the letter, or read in Latin, immediately it was explained to the people in the vulgar tongue. But, adds he, what shall we say of our times, when there is scarcely any one to be found, who understands what he reads or hears."‡ In England the same sentiment and spirit so far prevailed, that several attempts were made to translate the Scriptures into the English of that day.§

ENGLISH TRANSLATIONS.

One of the first, who attempted an English Translation, seems to have been Richard Rolle, an hermit of Hampole in Yorkshire, who died A. D. 1349. He translated the Psalms into English, and wrote a gloss upon it in the same language.

* Lewis Hist. Eng. Transl. p. 7. Ælfric died A. D. 1006.
† Lewis, ibid. Dissertation, p. x.
‡ Id. ibid. 11, 12. This was A. D. 1190. § Id. ibid. p. 12.

portion of scripture was slated and commented on by ral hands, and the church ns were rendered into Eng- and "it seems as if some s, if not all the New Testa- , were by different persons ered into the English then en, and glossed or explained he same manner." These slations appear to have been e sometime before Wickliff's but they seem to have translations of some parts , not of the whole Bible, and e have been published, but e only for the translator's .nas.*

ckliff's Bible. About 1370.

he first English Bible, of h we have any account, was slated by the famous JOHN KLIFF. He was born in tshire in England, and edu- d at the university of Ox- , where he was for some s professor of divinity. This slation was made from the n, because, as has been sup- d, he was not sufficiently led in the original Hebrew Greek languages to translate them.† To the several ks of the New Testament of translation are prefixed the Prologues or Prefaces of Jerome, with some additions. Copies of this version of the New Testament seem to have been multiplied; but the price of them must have prevented their general circulation.‡ A more serious and humiliating reason why they were so little made use of, may be perceived in what Wickliff and other writers of his day observe, "that the clergy were generally so ignorant as not to be able to read Latin, or con their Psalter." The prejudices against translations must also have had great influence. We have an example of this in Henry Knyghton, a canon of Leicester, in the neighbourhood of Wickliff and contempary with him, who complained severely of his making and publishing this translation. "This Master John Wickliff," says he, "translated out of Latin into English the Gospel, which Christ had entrusted with the Clergy and Doctors of the church, that they might minister it to the laity and weaker sort according to the exigency of times and their several occasions. So that by this means the gospel was made vulgar, and laid more open to the laity, and even to women who could read, than it

ewis Hist. Eng. Transl. p. 12—17. Rees's Cyclopæd. *Art.* BIBLE.

ewis Hist. Eng. Transl. 19. Fuller (B. iv. 142.) says, there is "a fair " of this Translation of the Bible "in Queen's college in Oxford, and two : in the University Library, done no doubt in the most expressive lan- e of those dayes, though sounding uncouth to our ears." He gives an ple or two of this uncouthness .... The *knave* of Jesus Christ, for *ser-* ," &c.

n 1429, the price of one of the English Testaments was four marks and pence, or, 2l. 16s. 8d. which, archbishop Usher about 200 years afterwards rved, "is as much as will now buy 40 New Testaments." In 1457 the fol- rs of Wickliff had become so numerous, and copies of his New Testament mmon, that an English Bible was sold for twenty shillings. Lewis, p. 24.

Lewis Hist. Eng. T. 20.

used to be to the most learned of the clergy, and those of the best understanding; and so the Gospel Jewel or Evangelical Pearl was thrown about and trodden under foot of swine."* Wickliff's New Testament, with a glossary, was printed in folio, in 1731, under the care of Rev. John Lewis of Margate; a copy of which is in the Library of Harvard College. Wickliff died at Lutterworth in 1384. His bones were dug up forty years after, and ordered to be burnt, and his ashes cast into Lutterworth river, A. D. 1428.†

Wickliff's translation gave such offence, that a bill was brought into the English house of lords in the reign of Richard II. (A. D. 1390) for prohibiting all Bibles in the English language; but it was rejected. "We will not," said the duke of Lancaster, "be the dregs of all mankind, seeing other nations have the law of God, which is the rule of our faith, in their own tongues." The right to the same privilege he solemnly declared he would maintain; and being seconded by others, the bill was thrown out of the house. This success seems to have encouraged the followers of Wickliff to revise the translations of their master, or rather to make another, not so strict and verbal, but more free and accommodated to the sense.‡

About twenty four years after Wickliff's death, it was decreed by archbishop Arundel, in a constitution published in a Convocation of the clergy of his province assembled at Oxford, A.D. 1408, "That no one should thereafter *translate* any text of Holy Scripture into the English by way of a book, a little book or tract, and that no book of this kind should be *read*, that was composed lately in the time of John Wickliff, or since his death." Whoever acted contrary to this constitution of Arundel was to be punished as a fautor of heresy and error. It accordingly appears by the bishops' Registers, that by virtue of it several men and women were afterwards condemned to be burnt, and forced to abjure, for their reading the New Testament, and learning the Ten Commandments, the Lord's Prayer, &c. of Wickliff's translation, and teaching them to others.§

In 1474 the printing art was brought into England by William Caxton, a native of that country, who set up a press at Westminster. Auspicious as was this invention to the interests of learning, human and divine, it alarmed the ignorant and illiterate monks, and called forth their severest invectives. Even in England, Erasmus informs us, that his publishing the New Testament in its original language met with much clamour and opposition; and in particular, that one college in the University of Cambridge absolutely forbade the use of it.‖

* Lewis, Hist. Eng. Trans. 20.

† Fuller's Church Hist. B. iv. 142. Johnson, in W. T. iii. 65.

‡ Lewis, p. 29, Johnson, in W. T. iii. 65. § Lewis Hist. Eng. Translat. 45.

‖ Lewis, 71. The New Testament of Erasmus was published in 1516. The language of Erasmus, on this occasion, is such as we should expect from that keen satyrist. See Jortin's Life of Erasmus, i. 45.

Tyndal's New Testament. 1526.

On the propagation of Luther's doctrine in the reign of Henry VIII, WILLIAM TYNDAL, who had been forced to leave the English realm on account of religion, felt solicitous that his countrymen should come to the same knowledge of divine truth, which he had attained. Believing no means so conducive to that end, as the translation of the Scriptures into the vulgar tongue, "that the poor people might also read and see the plain Word of God," he, with the assistance of the learned John Fry and William Roye, a friar, translated the New Testament from the original Greek into English, which was printed at Antwerp, or Hamburgh, in 1526. Many copies of this translation found their way into England, where they were very industriously dispersed and eagerly read. Archbishop Warham and Tonstal, bishop of London, soon "issued out their respective orders and monitions to bring in all the New Testaments, translated into the vulgar tongue, that they might be burnt, and to prohibit the reading of them." To prevent their dispersion among the people, and the more effectually to enforce the prohibition, Tonstal and Sir Thomas More purchased all the remaining copies of this edition, and all which they could collect from private hands, and burnt them at St. Paul's cross. Two other large editions, however, were soon after published in Holland; but the copies, imported into England, were ordered to be burnt. This "Burning of the Word of God," as it was generally called, was odious in the view of the people, who concluded there must be an evident opposition between the New Testament and the doctrines of those who treated it with such impious indignity.

Notwithstanding these discouragements, the three editions were sold off before 1530, and a fourth edition printed in Holland that year. In the mean time Tyndal was busy in translating from the Hebrew into English the five Books of Moses. Miles Coverdale, a Yorkshire man, whom he met with at Hamburgh, assisted him in this translation, which was printed in a small octavo volume, in 1530. To each of the five Books is prefixed a Prologue; at the end of those of Exodus and Deuteronomy are Tables, expounding certain words; and in the margin are some Notes. On the return of Tyndal to Antwerp in 1531, king Henry VIII and his council contrived to have him seized and imprisoned. After long confinement he was condemned to death by the emperor's decree, in an assembly at Augsburg; and in 1536 he was strangled at Villefort, near Brussels, the place of his imprisonment, after which his body was reduced to ashes.*

* Lewis's Hist. Eng. Transl. ch. ii. Fuller's Church Hist. B. V. p. 224. Johnson, 67—69. Hume's Hist. Eng. iii. 335. Rees's Cyclopæd. *Art.* BIBLE.

(To be continued.)

RELIGIOUS INTELLIGENCE.

Appendix to the Report of the Executive Committee of the Massachusetts Bible Society.

A letter of thanks from Rev. S. C. Thacher, to Messrs. George Crowninshield & Co.

Boston, June 16, 1814.

Gentlemen,

At the late annual meeting of the Bible Society of Massachusetts, it having appeared that a quantity of Bibles destined for the Cape of Good Hope, but captured by the private armed ship America, had been purchased by the Agent of this Society in order to be restored to the original owners; and it having been understood that the very favorable terms on which they were purchased was chiefly owing to the facilities afforded by the owners of the America, it was the unanimous sentiment of the members of this Society, that this conduct merited their warm acknowledgments.

They have accordingly directed me to express to you, Gentlemen, the high sense which the Society entertain of this act of liberality, so honorable in itself, and which contrasts so very advantageously with the conduct of the captors of a quantity of Bibles under similar circumstances the last year at Portland.

In the communication which I am about to make to the British and Foreign Bible Society on this subject, I shall not fail to state how largely we are indebted to your munificence for our ability to restore, to that admirable institution, this part of their property, and enable them to consecrate anew, twelve hundred copies of the word of God to the service of religion and charity.

I am, Gentlemen, with sentiments of respect, yours, &c.

S. C. THACHER, *Cor. Sec. of Mass. B. Soc.*

The Answer.

Dear Sir, *Salem, June* 17, 1814.

The polite and friendly communication of the Bible Society of Massachusetts, through you, has been received, and the flattering manner in which so respectable a society has been pleased to express their approbation of our conduct, has our warmest acknowledgment.

That twelve hundred copies of the sacred scriptures, captured on board the ship Falcon by the private armed ship America, owned by us, may again be consecrated to God by the British and Foreign Bible Society, to whom they originally belonged, by any act of ours, affords us great pleasure and satisfaction.

The facility we have afforded to this purchase was always contemplated by us to have been done; the manner, only, was the question.

Be pleased, therefore, to give our best respects to your society, and we most sincerely hope that they will reach their desired haven in peace.

We are, dear sir, with sentiments of respect, your obedient servants,

G. CROWNINSHIELD & Co.

Rev. S. C. THACHER,

Cor. Sec. Mass. B. Soc.

A second letter of thanks to Messrs. Geo. Crowninshield & Co.

Boston, March 20, 1815.

Gentlemen,

The Treasurer of the Bible Society of Massachusetts having informed the Trustees at their late meeting, that you have generously relinquished all claims on the Bibles captured by the America and sold at Bath, on the single condition that we pay the duties for them, we cannot refrain from the expression of our gratitude for this second instance of liberality.

I am accordingly directed to offer to you our best thanks for what is in effect a donation of two hundred dollars to the great cause of the diffusion of the Bible. It is an act of munificence, which must be regarded with approbation and pleasure wherever it is known, and which, we trust, will be followed by the rewards which

always attend any sacrifices which are made for the promotion of piety and charity.

I am, Gentlemen, very respectfully yours, S. C. THACHER.

A Letter of Rev. Mr. Thacher, to Joseph Tarn, Esq. Assistant Secretary of the British and Foreign Bible Society.

Dear Sir, *Boston, June* 11, 1814.

THE fortune of war has again interrupted the benevolent designs of the British and Foreign Bible Society, and brought to our shore another invoice of Bibles, destined for the Cape of Good Hope. The ship Falcon, bound to that port, was lately captured by the privateer America of Salem, and brought into Bath in the District of Maine. As soon as it was known, that among the articles of her cargo was a quantity of Bibles apparently belonging to your society, our Treasurer and Assistant Treasurer, immediately took measures, on their own responsibility, for securing them; and happily succeeded in purchasing them at a low rate. At the late annual meeting of our Society, their proceedings were ratified, and they received the thanks of the meeting for their anticipating the wishes of every member. I have now the happiness of saying, the books are again the property of the British and Foreign Bible Society, and wait any disposition your Committee may be pleased to make of them.

We should be most happy to send these books ourselves to their original destination; but the unhappy war between our two countries forbids this gratification. We indulge the hope, however, that our government will permit us to send them in a cartel to Halifax, or some part in Great Britain, and have to request you to mention where it will be most convenient to receive them.

I have not yet received the letters and invoices which were found on board the Falcon. I hope shortly to receive them, and will then write you on the subject more particularly.

I am, dear Sir, yours with great esteem, S. C. THACHER,

Cor. Sec. Mass. Bible Soc.

Mr. Tarn's Answer.

Spa Fields, London, Sept. 27, 1814.

Dear Sir,

I EMBRACE the opportunity by the present cartel, to acknowledge the receipt of your two esteemed favors of the 5th May, and 11th June last, both of which I have submitted to the committee of the British and Foreign Bible Society; who have instructed me to request that you will have the goodness to convey to the Massachusetts Bible Society their cordial and unanimous thanks for their very liberal and fraternal conduct; which has manifested itself in the repeated instances your society has embraced to prove, that, however nations may be divided by jarring opinions upon political subjects, there is a common principle influencing those who are citizens of Zion; which induces them to promote its welfare, and to aim at mutual cooperation in extending the knowledge of that Redeemer, to whom is given the uttermost parts of the earth for his possession.

The renewed instance of liberality and christian fellowship, manifested by the Massachusetts Bible Society, in promptly purchasing the large investment of Bibles and Testaments, per the Falcon, intended for the Cape of Good Hope, has confirmed the high opinion, previously entertained by our committee, of the christian philauthropy of their fellow laborers in the diffusion of scripture truth, on your side of the Atlantic. They therefore unanimously resolved to request, that your society will do them the farther favor to accept of the Bibles and Testaments at the price you have paid for them; and to circulate them according to your discretion; as the English copies will readily find readers, and the Dutch Bibles will be highly acceptable to the numerous Dutch colonists in some parts of America.

It will be necessary that you inform me of the amount paid for the books by your society, in order to enable us to settle with the under writers, with whom the same were insured.

The Rev. Mr. Owen, together with his colleagues, Messrs. Hughes and

Steinkopff, have been much out of town, attending the meetings of Auxiliary Bible Societies, since the receipt of your letters; there is, however, a probability that Mr. Owen may return to town previously to the sailing of the cartel; in which case I shall request him to address a few lines to you upon this gratifying subject. Should I be disappointed in this, I trust, Sir, you will accept of the present communication, as expressing the sentiments of the committee of the British and Foreign Bible Society, as well as present circumstances will admit; and believe me to be, dear Sir, your faithful and obedient servant, JOSEPH TARN,

Assist. Sec. and Accountant.

Letter from Rev. Mr. Owen, Secretary of the British and Foreign Bible Society, on the same subject.

Fulham, Oct. 4, 1814.

My dear Sir,

YOUR obliging favors of May the 5th and June the 11th were duly brought, by our assistant secretary, Mr. Tarn, to whom they were addressed, before the committee of the British and Foreign Bible Society, and obtained from the committee that respectful attention to which their contents were severally entitled. Mr. Tarn having generally acknowledged them in his letter of Sept. 27, it becomes my duty, and a more gratifying duty was never devolved upon me, to express the gratitude and admiration, with which the committee and officers of our society have contemplated these new instances of rare generosity in the conduct of yours. The promptitude and liberality with which you have redeemed the sacred treasure designed for the Cape of Good Hope, and placed it again at the disposal of the British and Foreign Bible Society, astonish, while they delight us; and render it a task of no ordinary difficulty to express the sense we entertain of our obligations. Mr. Tarn will have acquainted you with the disposition which our committee would recommend, with regard to the books in question; and I have only to add the expression of my earnest hope, that the conduct of the Massachusetts Bible Society may succeed in convincing christians of every name and nation, that the wars in which they may be unhappily involved, as subjects of contending governments, cannot release them from those obligations by which they are bound to each other as subjects of the Prince of Peace, and members of that kingdom, which is not of this world.

I am, my dear sir, very faithfully yours, JOHN OWEN, *Secr'y.*

Rev. S. C. THACHER,
Cor. Sec. Mass. Bib. Soc.

Rev. Mr. Thacher's Answer.

Boston, May 26, 1815.

My dear Sir,

I HAVE received two very grateful communications, one from yourself and the other from the Rev. Mr. Owen, under the dates respectively of Sept. 27, and Oct. 4, 1814. Owing however to the embarrassments in the intercourse between the two countries created by the war, these letters did not reach me till March last. In the mean time, as from the long interval that had passed, we had begun to fear that my letter of June last had miscarried, and as the right of recovery of the drawback on the reexportation of the bibles taken in the Falcon would soon be lost by the lapse of time, it was thought best that an application should be made to the Governor of Nova Scotia, for permission to ship them to Halifax. A most gratifying answer was returned to this request, and we were assured from Sir John Sherbrooke, that every facility should be given for their admission and preservation there till your disposition with regard to them should be made known. Your letter of the 27th, Sept. which was soon after received, communicating the donation made to us by the British and Foreign Bible Society, seemed at first view, to make all farther solicitude needless, as to the restoration of this sacred treasure. This mark of the kindness and confidence on your part was received on ours with the liveliest sensibility;

and our President was requested to take the pleasing office of expressing to your society the grateful feelings with which we are impressed. On a more full consideration of all the circumstances of the case, a doubt arose whether we ought to avail ourselves of this act of liberality; and we have been led to the conclusion, that the general cause of the diffusion of the scriptures will be most effectually promoted by declining to accept your donation. I must beg your leave to state with some particularity, the reasons on which this opinion is founded. We consider that the circumstances under which the donation was made by the British and Foreign Bible Society, are now essentially changed. The difficulty of restoring the Bibles in the time of war, was doubtless among the reasons for thinking it best that they should be distributed in this country, rather than in that for which they were originally intended. This difficulty, we desire to bless God, now no longer exists. Another consideration is, the number and value of the copies of the Bible in the *Dutch* language. There are, you will recollect, not less than five hundred copies of them invoiced at 287*l.* 10*s.* For this costly part of the donation, there is comparatively a very small demand in this country. The part of our population, who speak only the Dutch language, is now small and rapidly diminishing. They are generally among the most opulent of all the settlers among us, and where any want exists, the different Bible Societies in New York, New Jersey, and Pennsylvania, we understand, find no difficulty in procuring Bibles in Dutch, and on moderate terms. There seems therefore to be no proportion between the value of these books in our hands, and that which they will have in yours, to be sent to the Cape of Good Hope. A third and very powerful consideration is, that a greater number of Bibles will be distributed, if we are permitted to restore them to you, than if they are retained. The duties, which we have every reason to hope our government will remit to us, on the reexportation of these books, amount to more than 100*l.* sterling. This sum will enable us to purchase at least an equal number of English Bibles and Testaments, to those which we relinquish in declining your offer; while therefore the whole of this large invoice will be restored to you for distribution, the same number of English Bibles will be circulated in our country, as if it were retained, and the general cause of the diffusion of the scriptures will gain the whole amount of the duties thus saved. I am thus minute in stating the reasons which influence us in this transaction, from an anxiety that our motives may not be misapprehended. We should be very sorry to be supposed to wish merely to reciprocate compliments with your society on so sacred a subject as charity. It would grieve us too to be thought unwilling to receive an obligation from an institution we respect so greatly. We esteem it an honor for any one on any proper occasion, to be the almoner of your bounty. But as our society as well as yours is formed for the great object of diffusing the knowledge of the word of God, we feel bound simply to inquire how that object may be most effectually served. It has seemed to us, according to our best judgment, that more good would be done by restoring than by retaining the Bibles which you have offered to our acceptance. And if this paramount consideration has derived strength from a desire, that our country may not bear the reproach of interrupting the charitable efforts of yours, and an unwillingness that a single copy of the Bible should be found among us, destined originally to relieve those, who need it more than we do,—such feelings we hope, our fellow christians in Great Britain will not think wholly unnatural or illaudable. I am instructed therefore to beg the committee of the British and Foreign Bible Society, to permit us to decline their friendly and liberal offer, and to indulge us with the pleasure of thinking, that these books are restored to their first destination. We send them to Liverpool by this conveyance,

consigned by our President, Lieut. Governor Phillips, to Lord Teignmouth. We have taken the liberty to give his Lordship this trouble, in order that any doubts, which might arise at your Custom House, as to admitting them, might be at once removed. You asked me to inform you of the amount paid by our society for these Bibles, in order to adjust your accounts with the insurers. I neglected to inform you on the subject in my letter of June last, because as a regular sale was made, it was thought here, that there was a total loss on the part of the underwriters. The circumstance that the Bibles were subsequently restored to you, seemed to be an affair between your society and ours, in which they were not interested. In answer to your question, however, I have the satisfaction to say, that excepting the duties upon them, these books have cost us nothing. The sum originally paid for them was less than 30*l.* sterling, and this has been generously relinquished to us by Messrs. George Crowninshield and Sons, the owners of the privateer. It is but justice to these gentlemen to remark, that in this instance, as well as the facilities they afforded us at the time of the sale, they have displayed a munificence worthy the most honorable mention. In closing this long communication, I would felicitate you, my dear sir, on the restoration of peace beween our countries, long, we trust, and happily to endure: but if, contrary to the wishes and prayers of all the good, so disastrous an event should again happen, we hope that the spirit of peace may continue still to unite all who are engaged in either country in the cause of evangelical piety and charity. It has sometimes been the boast of literature, that the citizens of her peaceful republic take no share in the animosities which agitate different states. It would then be a deep opprobrium on the christian name, if they who owe a common allegiance to the Prince of peace, should suffer their labors of charity to be disjoined, or their affections to be alienated, by the inane dissensions, which "the lusts and passions" of men so often engender.

I am, my dear sir, with great esteem, your very faithful humble servant,

SAMUEL C. THACHER,
Cor. Sec. of Mass. B. Soc.

Joseph Tarn, Esq.

Letter from John Tappan, Esq. to his Ex'y. Sir John C. Sherbrooke.

Sir, *Boston, Feb. 24,* 1815.

About a year since, the British ship Falcon was sent into our ports, a prize to a privateer armed vessel, and on board of her were found eight boxes of Dutch Bibles, Testaments and Psalm books, destined to the Cape of Good Hope, from the British and Foreign Bible Society. I purchased them at the sale of the prize cargo, as agent of the Bible Society of Massachusetts, and for the purpose of having them restored to the parent society, from which they were issued. At the annual meeting of our society the purchase was sanctioned, and the Corresponding Secretary and Treasurer were directed to present the invoice, amounting to upwards of 500*l.* sterling, to the British and Foreign Bible Society. During the war there has been no possibility of accomplishing this most desirable object, and no reply has been received to our letters upon the subject, to the Corresponding Secretary, Joseph Tarn, Esq. It is now quite important that they should be speedily on their way to their original destination, as the herald of peace between the two countries, whose efforts it is hoped will now be directed to diffusing the gospel through the world.

We have no prospect of a direct conveyance to the Cape of Good Hope, from this quarter. Books being a prohibited article in Great Britain, no owner of a vessel can be induced to take them on board for that destination. Our only resort then appears to be a hope, that your Excellency will grant permission that they may be landed in Halifax, at our expense, and by your directions be forwarded to London from thence. They are entitled to a drawback of

the duties, to the amount of 120*l.* sterling, if shipped within five or six weeks, and this sum so saved will be added to the funds of our society.

Having learnt that your Excellency would attend to an application, which had for its object the extension of religious truth, I have ventured to make this request, without any introduction, or apology. And having had the honor of transmitting the fund subscribed for replacing the Bibles captured, which were bound to Nova Scotia, I beg leave to refer your excellency to Mr. Black, of your city, through whom the correspondence was held, for any particulars which may be deemed necessary.

I have the honour to be, with high respect your Excellency's most obedient servant,

JOHN TAPPAN,
Treas. of Mass. B. Soc.

Answer to the above.

Sir, *Halifax, 7 April,* 1815.

I AM directed by His Excellency, Lt. General Sir J. C. Sherbrooke, to acknowledge the receipt of your letter of the 28th February, and in reply to acquaint you, that His Excellency, fully impressed with the pious and benevolent intentions expressed therein, has given orders that the invoice of Bibles, Testaments, &c. which you mention, shall be received in this port whenever the Bible Society of Massachusetts may be pleased to send them. And upon the receipt of these books here, Sir J. C. Sherbrooke will communicate to the parent society in England this very liberal act of the Massachusetts Bible Society, and at the same time take the pleasure of the British and Foreign Bible Society respecting the farther disposal of the books.

His Excellency desires me to express the sense he entertains of your exertions in this christian cause, and to assure you that he sincerely participates with you in the hope that the period is rapidly advancing, in which the sacred scriptures shall be read in every nation in the world.

I have the honor to be, Sir, with great respect, your obedient humble servant,

T. F. ADDISON,
Lt. Col. & Milit. Sec. & Sec. to the N. S. Bible Soc.

To JOHN TAPPAN, Esq.
Treas. Mass. Bible Soc.

Letter of his Honor William Phillips, President of Mass. Bible Soc. to Lord Teignmouth.

Boston, May 31, 1815.

My Lord,

The communication from the Committee of the Bible Society, acquainting us with the donation they were pleased to make us of the Bibles destined for the Cape of Good Hope, and captured by an American Privateer, was duly received. It is made my duty to acknowledge this act of liberality and to express to you the feelings it has excited.

We see in this instance, as well as in the encouragement and aid afforded by you, to our Society, in its infancy, a proof of interest in the success of religion in our country, which we shall always most gratefully remember. In the present case, for reasons which are detailed in the communication to Mr. Tarn, which accompanies this note, it has been thought by us that the general cause, in which your Society as well as ours is engaged, will be best promoted by allowing us to decline your donation. In doing this, however, we beg you to believe, that we entertain the most perfect respect for the opinion of the Committee of the British and Foreign Bible Society, and are led to differ from it, only by the consideration of some important facts, which could not have been within their knowledge at the time of making their donation.

We hope that our motives will meet with your approbation.

The manner in which your Society has been pleased to regard the humble, but well meant exertions we have been enabled to make, in repairing some of the evils of our late unhappy war, has deeply affected us, and would more than repay much greater efforts. We may be permitted to hope, that the peace, which by

the goodness of God is now restored, will render future friendly offices more easy, and that henceforth, the only strife between your country and ours, will be in zeal in the cause of christian benevolence, and "of pure and undefiled religion" throughout the world.

I am with the highest respect, my Lord, your Lordship's most obedient, humble servant.

WILLIAM PHILLIPS,
Pres. of Mass. B. Soc.

Rt. Hon. Lord Teignmouth.

P. S. We have taken the freedom, which we trust your Lordship will pardon, to consign the Bibles to your address in order to remove all doubt with regard to them at your Custom-house.

Letter from the same to Sir John C. Sherbrooke.

Sir, *Boston, May* 31, 1815.

The letter of Lieut. Col. Addison of the 7th of April, acquainting us, by your directions, with the permission accorded to us of landing in Halifax a quantity of Bibles, in the possession of the Massachusetts Bible Society, was duly received.

It is the wish of the Society, that I should express to you the sense we entertain of this favor.

The period within which the drawback would have been legally recoverable having elapsed, and we having since received communications from the British and Foreign Bible Society, it is thought most convenient to ship the Bibles directly to England. But although it thus seems no longer necessary to avail ourselves of the permission you have granted, we should be very insensible, did we not beg your Excellency to accept our best thanks for your goodness and for the very gratifying manner, in which it was made known to us. It must be matter of the most sincere joy to every benevolent mind to see the cordiality with which christians of every rank and every country unite their effort for the diffusion of the scriptures. We may regard it as one of the most encouraging proofs of the advancement of piety, and the approach of that period, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

I am, with the greatest consideration, your Excellency's most obedient, humble sevant,

WILLIAM PHILLIPS,
Pres. of Mass. B. Soc.

His Ex. Lieut. Gen.
Sir J. C. Sherbrooke, &c. &c.

Publications on the subject of war.

From different quarters we have recently received a number of publications on the custom of war, which we may notice more particularly in a future Number. These publications present a coincidence of events remarkable and animating. It appears that nearly at the same time, God has been calling the minds of christians to this awful subject, not only in several of the United States, but also in Great Britain. The prospect would be in a high degree encouraging, were it not for the revolution in France and the *ecclesiastical war*, which has been recently excited in this region. This event we most sincerely deplore, believing that by the unholy passions and prejudices indulged by different sects one towards another, the eyes of christians have been long closed against the antichristian nature of public wars. O that God would speak to the *tempest of warring passions* lately raised among us, and say with effect, "Peace, be still."

Candidates for the ministry in Cambridge and its vicinity.

Mr. David Reed,	Cambridge.	Mr. Thomas Prentiss,	Cambridge
Mr. Joseph Allen,	do.	Mr. Rufus Hurlbut,	do.
Mr. Samuel Gilman,	do.	Mr. Samuel Clark,	do.

THE

CHRISTIAN DISCIPLE.

No. 9. SEPTEMBER, 1815. Vol. III.

THE AMIABLE CHARACTER OF GANGANELLI.

Lord Kames justly remarks, that "the christian religion is eminent for a spirit of meekness, toleration and brotherly love; and yet persecution never raged so furiously in any other religion." Such incongruity between profession and practice must have been a disgrace to christians, and a stumbling block to unbelievers of every description.

The controversies among christians have too commonly been conducted with a schismatic, heretical spirit, which blinds the eyes of men to their own faults, and to every thing amiable in the character of their opponents. It also disposes each party to indiscriminate censure and reproach. Such was the manner in which the controversy between papists and protestants was conducted, and by which they became alienated from each other.

There is however much reason to suppose, that on each side there have been many amiable persons, who mourned and lamented the extravagance and the licentiousness of their brethren. Among the amiable characters of the papal church Ganganelli appears with indisputable claims to our regard.

He was born in 1705, in a town called St. Arcangelo, near Rimini. While a child he was averse to childish amusements and strongly attached to books. —He made rapid progress in learning, and at the age of 18 became a novieiate in the order of St. Francis. Having studied philosophy and theology, he soon became a teacher. At the age of 35 he was called to Rome to teach theology in the College of St. Bonaventura. In 1745 he was appointed joint Consulter in the Holy Office. In 1746 he became Chief Consulter. In 1759 he was appointed Cardinal. In 1769 he was elected Pope, or sovereign Pontiff of the papal church, and assumed the name of Clement XIV. To this dignity he gradually rose from a state of obscurity. So far as an opinion may be formed from the sketches of his character, and from his letters and other writings, he was a man of eminent talents, fervent piety and benevolence, strict integrity and amiable manners. In all the stages of his exaltation, he was

of a modest, self-diffident and condescending disposition. He was raised to the pontificate in perilous times, when several of the neighboring princes were at variance with the see of Rome, and apparently on the eve of war. By his talents and conciliatory spirit, he effected a reconciliation. Great disaffection had existed in various popish countries on accout of the ascendancy which the Jesuits had obtained, and the immoral maxims which they propagated. This subject Ganganelli took up and examined with the greatest deliberation, and having become fully convinced that this institution of the Jesuits was pernicious to the best interests of the church, and to the peace of society, he with great firmness issued a decree for its total abolition.

"To the poor he was a friend —in application indefatigable— in punishing just without severity—in authority without pomp—amid all the changes of human affairs still unshaken, still the same—in giving audience, easy and humane." He died September 22, 1774, in the 70th year of his age—having reigned as Pontiff 5 years, 4 months and 3 days.

It will doubtless be thought by many to be impossible that Ganganelli should be both an intelligent and a good man, and yet in such errors that he could become a member of the inquisition—a Cardinal and even a Pontiff. But why should this appear to us incredible? Why may not all his errors be accounted for on the ground of his education, and those delusions and prepossessions which result from tradition and long established customs? What is there more absurd in the opinions, or more antichristian in the practice of papists, than some things which have been popular among protestants? Did the papists of former ages persecute even unto death? So did the protestants. Did the papists wage war against their fellow men, and even their fellow christians? The protestants have often done the same. Now what *worse* things than these can be laid to the charge of either? Do we not see men in our own time, who are esteemed both *intelligent* and *pious*, so bewildered by their prejudices and passions as to imagine they do God service in making war on the moral characters of unoffending brethren? And what was ever done by Ganganelli more difficult than this to reconcile with intelligence, piety and a christlike temper?

But to give a more impressive view of the amiable spirit of Ganganelli, we shall make a few extracts from the two volumes of "Interesting Letters—Bulls, Briefs, and Discourses."

"Behold how religion has been announced in the world, and in this manner is she always announced by those ministers who know her, and wish to make her universally beloved. Open her books, enter into her temples, hearken to her instructions, and you will find that her language is only the language of charity; she employs no authority but persuasion. It never was reli-

gion, but it was false zeal who, pretending to imitate her, seized fire and sword to compel hereties to abjure their errors, and Jews to become christians. Religion anathematizes all who have a persecuting temper, or a spirit of party zeal. The enemy of cabals, of violence, of accusations, she loves only peace and good will; and although she thunders against errors, she spareth those that maintain them and solicits their forgiveness with the Prince of the earth and the God of the Universe." Vol. ii. pp. 183, 184.

"Had all the ministers of the gospel been careful to take Jesus Christ for their model—had they seriously considered that sinners were kindly received, the samaritans and sadducees kindly borne with by the divine Savior—we had seen no excess in the bosom of the church, nor had the enemies of christianity ever been able to bring against her the unjust reproach of being a persecutor.—Under a pretence of defending the interests of God and the church, men become seekers of themselves, and take for real zeal the effervescence of a boiling blood, or heated imagination." p. 189.

"The spirit of intolerance and persecution often springs from entire ignorance. Men suffer themselves to be led by the blind, and fall with them.—The characteristics of a true zeal are gentleness and persuasion. An air of severity to unbelievers never fails to irritate rather than convert them.—We see persons animated by a false zeal, kindle into rage and assume a murdering aspect and tone, when they see or hear of a man who has the misfortune to be out of the right path. But true zeal which is according to the knowledge of God, is only inflamed by the spirit of charity, and never shows itself but with the mildest look, never expresses itself but in the kindest terms.—Our Lord himself when he prayed for his executioners, taught us how his cause is to be avenged—But a party spirit is so much more dangerous as it assumes all forms, even that of piety, that it may exercise its tyranny. They who are actuated by it seek only after dominion." pp. 190, 191.

"Methinks I hear this divine religion calling loudly on all those who have been persecuted by party spirit—It is not by *me* you have been persecuted; sprung from the bosom of the Father of mercies, I recommend only charity; being the fruit of divine love to mankind, I desire only their salvation, breathing nothing but self denial and humility. In imitation of my divine Master, I lay myself at the feet of the whole world, and after his example I preach only a spirit of gentleness and peace. Though inexorable to vice and error, I have no other arms but tears and prayers and censures purely spiritual to bring back sinners." p. 194.

"What an acquisition would it be to the church, did the protestants again return into its pale! They would mingle their lights with ours, and this would form a league the most admirable and most efficacious for the over-

throw of infidelity; but it would be necessary to receive them with an effusion of tenderness capable of demonstrating our sincere affection; and never to hint the least reproach for what is past.—Unhappily they have formed to themselves the most hideous picture of the Romish religion by supposing her to be of a persecuting spirit. Yet they ought to know that in Rome herself Protestants are treated with the greatest kindness; and that from the manner they are received there, they may be persuaded that she really disapproves of the persecutions stirred up against them in those unhappy times when both sides listened only to the dictates of blind, impetuous zeal. Would to heaven it were granted us, even at the expense of our own blood, to hasten the return of our own brethren for whom we feel all possible tenderness. Woe to those who would retain the least animosity against them!" pp. 208, 209.

While Ganganelli was a Cardinal, but the same year that he was elected Pontiff, he wrote an affectionate letter to a protestant minister; from which we shall make a few extracts.

"I wish with all my soul that I could convince you, that I have all mankind in my heart, that they are dear to me, and that I respect merit wherever I find it.

"My dear sir, the church of Rome is so perfectly convinced of the merit of the greatest part of the ministers of the protestant communion, that she would congratulate herself forever, if she could see them return to her bosom. There would be no occasion to rip up old quarrels of times past, to renew the storms and tempests, which each party, transported by passion, forsook the paths of christian moderation.—Nobody laments more than I do the injuries which were done you in the last age; the spirit of persecution is hateful in my eyes. What a multitude of people would not a happy reunion gain! If this could be effected, I would be content to die; for I would sacrifice a thousand lives to be once witness of so happy an event." Letter 199.

We shall only add one more observation from Ganganelli, and this we hope will be duly considered by all our readers.—"We too often lay aside *charity* to maintain *faith;* without reflecting, that if it is not allowed to tolerate error, it is forbidden to hate and persecute those who have unfortunately embraced it." Vol. i. p. 24.

Such was the spirit, and such the language of a man who was a papist by education, who passed through various grades of office to the first in the papal church. That he was in some great errors of opinion we readily grant; but who is free from error in our world? Or who knows the extent of his own errors? What intelligent christian, who has any share of the temper of his Lord, would refuse to acknowledge such a man as Ganganelli for a brother? Yet how many men of similar temper have the sweeping denunciations of party zeal, classed with the children of the devil,

and consigned to hell? Yet how many protestants, who were themselves destitute of the christian spirit, have been guilty of usurping the place of the Judge ordained by God, and of dooming men to destruction who were humble followers of Jesus, according to the light they possessed.

We are free to avow the opinion, that the candor and benevolence which appear in the writings of Ganganelli, are better evidence of a truly christian spirit, than all the party denunciations which have ever appeared in christendom, from any sect whatever. Indeed the more there is of this wholesale censure, on the part of any sect, or any individual, the less evidence we have of the christian temper. But the more we see of the humble, pacific spirit which appears in the writings of Ganganelli, the more evidence we have of such religion as God will approve, whatever errors of opinion may be associated with it.

Next to the sanguinary errors which have prevailed both among papists and protestants, that error which disposes christians of different sects to indiscriminate censures of each other, is perhaps the most antichristian, heretical, and injurious of any one that can be named, and the most fatal to christian unity, peace and fellowship. Great errors of opinion may be innocently and even necessarily imbibed by the influence of education; but a censorious, defamatory spirit is *as really criminal in its nature*, as the *spirit of war or murder*. And although we fear that too much of it is to be found in every sect, we hope and believe that there are many in every sect who are not under its influence, and by whom it is both lamented and abhorred. It is a sin which easily besets people while under the dominion of party zeal. If ever a time should come when christians shall rise above the influence of sectarian and schismatic zeal, the error of which we have been speaking will probably be classed among the most odious vices of the present age; and be regarded with more abhorrence than any mere error of opinion which now divides the christian world.

If to assume the name and adopt the rites of papists, would insure to men the amiable spirit of Ganganelli, we could most sincerely recommend this course to many of our protestant brethren, rather than they should continue of their present temper. But all papists have not been like Ganganelli. There has been probably the same diversity of character among them, as among protestants, some very good and some very bad. And such protestants of different sects, as can call themselves CHRISTIANS, and yet defame and "devour one another," would not be likely to derive much benefit from merely changing their *name*. It is a change of *temper* which they need, to make them truly the followers of him who could bear with the erroneous opinions of his disciples, and still rebuke them for warring passions, by saying, "Ye know not what manner of spirit ye are of."

Many useful lessons may be

obtained from Ganganelli; but we have room for only one more suggestion.—Notwithstanding all the thunders and persecutions of the papal clergy against the protestants in former ages; yet after the storm abated, we behold one of the most amiable and eminent of the papal church coming forward, and owning that "the church of Rome is perfectly convinced of the merit of the greatest part of the ministers of the protestant communion," and earnestly seeking for a reunion with the proscribed sect.—Should, then, a general schism be effected in our churches according to the plan recently proposed, there may hereafter arise some Ganganelli of the proscribing sect, who will acknowledge that there are men of real worth among the proscribed. He may also lament the "blind, impetuous zeal" which occasioned the schism; and seek in vain to heal the wound which self sufficiency and rashness had made.

Luther and others set out to *reform* some things which they thought erroneous, and not to make a *schism* in the church. The schism was brought on by the proscribing denunciations of the majority. These denunciations, however, occasioned a more full examination of the disputed points, and a great accession of numbers to the dissenting party. Passion and prejudice soon took the lead on each side, and dreadful were the effects. "He that hath ears to hear, let him hear."

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews in the time of our Savior.

44.

John v. 30. "*As I hear, I judge.*"

This expression seems to allude to the custom, that a judge, in an inferior court, doubting what should be his decision in any case, went to Jerusalem, and heard the determination of the Sanhedrim concerning it; and then pronounced judgment.

Lightfoot.

45.

John v. 39. "*Search the scriptures; for* IN THEM YE THINK YE HAVE ETERNAL LIFE."

It is apparent from the New Testament, that in the time of our Savior, all the Jews, except the Sadducees, believed in the doctrine of a future life; and they believed also, that it was plainly taught in their scriptures. The Talmudists say, *they have no part in the future life, who teach that the resurrection of the dead is not asserted in the law.* Yet we read, and hear, that the doctrine of immortality is not taught in the Jewish scriptures; and Warburton's great argument *of the divine legation of Moses,* is comprised in the three propositions; 1. *that the inculcation of the doctrine of a future state of rewards and punishments, is necessary to the well being of civil society; 2. that all mankind, es-*

pecially the most wise and learned nations of antiquity, have concurred in believing and teaching, that this doctrine was of such use to civil society; 3. *that the doctrine of a future state of rewards and punishments is not found in, nor did make a part of the Mosaic dispensation.—The omission of this doctrine, considered in connexion with the history of the Jews, is therefore internal evidence, amounting to moral demonstration, that this dispensation was from God.*—But it is worthy of remark, that in reasoning with the Sadducees, who would have concurred most cordially both in this argument, and in the inference from it; our Lord said to them, *do ye not therefore err,* BECAUSE YE KNOW NOT THE SCRIPTURES, *neither the power of God? And as touching the dead, that they rise,* HAVE YE NOT READ IN THE BOOK OF MOSES, *how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?* (Exod. iii. 6.) The inference of our Lord from this text is, *He is not a God of the dead, but of the living; for all live unto him;* or, as Campbell renders the expressions in Luke, (xx. 38.) *for they are (though dead to us,) alive to him.* We are told that the multitude, when they heard this, were astonished at his doctrine; and that the Sadducees, after that, durst not ask him any other question. But they were astonished, not at the doctrine itself, but at the new evidence which he had given of it from their own scriptures; and an evidence peculiarly suited to silence Sadducees, if indeed it be true, that the five books of Moses were the only scriptures, which were received by these sectarians.

"It is a great argument for the immortality of the soul," said Menasseh Ben Israel, "that men dispute whether or no it be immortal; for even hence it appears, that the doctrine of immortality must be true, because so noble and elevated a thought could not have entered into the mind, only through the medium of the senses."—But the inquiry which demands our attention is, what are the passages in the Old Testament, in which the Jews *thought* that the doctrine of a future life was inculcated. We adduce a few of them.

1. Gen. v. 24.—"*Enoch walked with God, and was not; for God took him.*"

Here is not only an indication of a future life, but an example to all succeeding generations, of what God will bestow on all the righteous in another world. So the Jews interpreted these expressions; and the christian reader may compare with them the 14 and 15 verses of the epistle of Jude.

2. Exod. vi. 3, 4. "*I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah, was I not known to them. And I have established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.*"—Says Rabbi Simai, "God says in the text, to give to *them*, and not to give to *you;* from whence it is manifest, that the resurrection may be proved

from the law."—This is the same kind of argument as our Lord employed, in reasoning with the Sadducees; and indeed the Jews do not pretend to adduce, especially from the five books of Moses, any other proofs on this subject, than those of inference. But in these they see great force, and attach to them very great importance. In the same manner they argue from the expressions of God, in Gen. xvii. 8. "*I will give unto thee, and thy seed after thee, the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession.*" But Abraham and the Patriarchs, did never possess the land. It follows then necessarily, that they must rise from the dead; otherwise, the promises of God will fail of accomplishment.

This has appeared to be very conclusive reasoning, to christians, as well as to Jews. "This covenant," says the pious and profoundly learned Joseph Mede, "was *to give unto them and to their seed the land, wherein they were strangers.* Mark it. Not to their *seed*, or offspring only, but to *themselves.* See the places. To Abraham, Gen. xiii. 15. —xv. 7.—and xvii. 8. To Isaac, Gen. xxvi. 3. To Jacob, Gen. xxxv. 12. And to all three, Exod. vi. 4, 8.—Deut. i. 8.—xi. 21.—and xxx. 20. If God then made good to Abraham, Isaac and Jacob, this his covenant, whereby he undertook to be *their God*, then must they needs live again to inherit the promised land, which hitherto they have not done; for the God that thus covenanted with them, covenanted not to make his promises good to them *dead*, but *living.* This is the strength of the divine argument; and it is irrefragable; and from these very places, thus understood, did the Jews, in the time of our Savior, infer the resurrection, against the Sadducees, out of the law."

3. Deut. xxxii. 39. "*I, even I, am he, and there is no God with me. I kill, and I make alive; I wound, and I heal.*"

The same person is here thought to be the subject, both of the disease, and the cure; of death, and of life.

We add a note of Delgado, a modern Jew, and author of "a new English translation of the Pentateuch," or five books of Moses, or Gen. ix. 5. *Surely your blood of your lives will I require; at the hand of every man* &c. "From the first part of this verse, the crime of suicide, and its punishment, I think, may be fairly deduced; and if so, the immortality of the soul is proved from scripture."

The Rabbins have given, what they consider as very satisfactory reasons, why this doctrine is taught in the law, by inference, or by implication only. These reasons would probably be interesting only to a few, and we are therefore unwilling to enlarge this article, by adducing them; but if any are inquisitive on the subject, they are referred to the first authority, which is cited at the close of this number.

On the passage, Job xix. 25. *I know that my redeemer liveth,* &c. which is very differently interpreted by very learned chris-

tians, we subjoin the note of Menasseh Ben Israel. There is nothing in it relating to the *resurrection*; nor does it appear that any of the Hebrews understood it in such a sense. The meaning and import of the words is, *I know that he who is the Redeemer of my soul, and who will translate it to a seat of happiness, is living, and eternal through all ages. I know also that he will endure beyond all terrestrial things.*

Ps. civ. 27—30. *All things wait upon thee, &c. Thou takest away their breath; they die, and return to their dust. Thou sendest forth thy spirit; they are created; and thou renewest the face of the earth.* "If then," says the same commentator, "when that spirit is taken away by God, and the body is reduced to ashes, the spirit will a second time return to the body, and the face of the earth be renewed; who does not see, that this must come to pass in the resurrection of the dead?"

The objections to the doctrine, which were adduced by the Sadducees from Job, and the book of Ecclesiastes, are answered by referring to the form of dialogue, in which these books are written. Job uttered indeed, sometimes, the sentiments of an atheist upon this subject; but when he was at last convinced of his error and guilt, he *abhorred himself, and repented in dust and ashes.* (Job xlii. 1—6.) And at the close of the book of Ecclesiastes, is the most explicit avowal of immortality, and of final retribution. *Then shall the dust return to the earth as it was; and the spirit, to God who gave it. And, let us hear the conclusion of the whole matter. Fear God, and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

We will adduce only two other texts.

Isaiah xxvi. 19. *Thy dead men shall live; with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead.*— The phrase on which the Jews lay the greatest stress, *for thy dew is as the dew of herbs*, is a little diversified by the Chaldee and Syriac translations; but the force of the expressions is also strengthened. *But the dew of light, is thy dew;* and by *light*, here, as frequently in the scriptures, and in profane authors, is understood *life*. So in Psalm xlix. 14. *And the just shall have dominion over them in the morning;* by the expression, *in the morning*, is understood, *the time of the resurrection.*

Daniel xii. 2, 3. *Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.*

"All the ancients refer the prophecies, from ch. xi. v. 36, and forward, to the fourth monarchy; especially to antichrist, in whose reign that monarchy should conclude. And good rea-

son; for the resurrection of the dead, and judgment, come at the end thereof; (Dan. xii. 2, 3.) but thither no kingdom reaches but the fourth. 'Tis a dangerous evasion, to turn this prophecy of the resurrection of the dead, which is the most evident and express in all the Old Testament, and *that whereon the Jewish church built her faith and hope of the life of the world to come*, into an allegory, as some are forced to do, who interpret all of Antiochus Epiphanes."

It is often said, but I think erroneously, that the Jewish scriptures do not teach the doctrine of a future life. They do not indeed, as it is taught in the gospel; where it is brought to the light of perfect day. But because the distant, and smaller lights of the former dispensations, are buried in the beams of that glorious luminary, which shines upon our path, let us not despise them; for they have guided, and cheered many a traveller, through the darkness of his pilgrimage in this world. They have been, to many, what a few well known stars are to the mariner, in a cloudy night. They were inestimable, before the sun of righteousness arose; and they are still the consolation, and the unutterable joy, of the deluded descendants of Abraham, who are still waiting for the Messiah.

But it may be asked, is not the doctrine of immortality the peculiar, the distinguishing doctrine of the gospel? I answer, that it is indeed *enlightened* by the gospels, as it never could have been by any researches of man. But our Savior himself refers us in the text, to the faith of the Jews, that in their own scriptures they had *eternal life*. But in none of these intimations of a future state, are we taught the *grounds* or the *conditions of forgiveness*. Here then, I think, is the glorious peculiarity of our religion. It teaches us the means which God has instituted, that we might obtain the pardon of our sins; the terms on which He will bestow eternal happiness.—But we have already trespassed upon the limits, within which we wish to confine these Numbers.

See "a dissertation concerning the notions of the Jews, about the resurrection of the dead," by David Humphreys, prefixed to his translation of "the Apologeticks of Athenagoras." Joseph Medes' Works, p. 797, and 801. Discours Historiques, critiques, &c. par M. Saurin. Tome quatrieme, Diss. 6.

"I HATE VAIN THOUGHTS."

Few people are sensible how much of their time is spent in vain thoughts, and how small a portion of human life is occupied in useful action. If we subtract from every day the minutes which are unappropriated to the necessary business of life, we shall be astonished to perceive how frequently we are

doing nothing. Of a great portion of mankind it may be said that the whole amount of each one's active employment may be compressed into a few years. The vast remainder is the domain of idleness; a part of which is devoted to sleep and other wants of nature, and the rest is frittered away in all the varieties of doing nothing—in listlessness, which is unwilling to move—in hurry, which seldom moves aright—in hesitation, which knows not what to do—in despondency, which thinks nothing can be done—in hope, which is ever forming new plans, and in fear, which is ever blasting their accomplishment.

Notwithstanding all this prodigality of being and waste of opportunity, the mind of man is never torpid. The imagination is busy while the limbs are motionless; and whatever else we may determine not to do, in vain we resolve not to think. Without any discussion of the question whether the soul consists in thought, it is certain that we never know it when it is not thinking. In this view then of the distribution of time, the question may be asked not only, what have you been doing? but of what have you been thinking? And the government of the thoughts becomes an object of moral discipline, as well as the government of the lips and the passions.

In more senses than one it is true, that "as a man thinketh in his heart so is he;" and if an observer of the varieties of human life, were desirous of ascertaining the nice shades of character with which society is chequered, he would inquire not so much what is the tenor of manners, or the current of conversation of another, as what are the speculations which beguile his leisure hours, and what the ideas which float loosely on his mind. By these inquiries he would see the germs of character unfolding in the closet.

The regulation of the thoughts may be termed essential to self-government; and it will be proper to point out some of the pernicious wanderings of the imagination.

The first disease of the imagination which infests all classes of society is viewed so harmless, that to censure it may be thought captious. It is the bewitching employment commonly called *castle-building*. In this the mind gives itself up to the luxury of imagining situations which never can exist, and framing plans for time to overthrow. When the mind is awakened from these delusive dreams, it turns with discontent to the dull realities which our present condition always seems to offer. It is wonderful that this disorder of the mind should not be corrected by all the experience of successive years, and all the changes of situation; but we find it not only in young adventurers just entering on the confusion of life, but in the aged, whom scarce a single thread holds to the world.

If all the hours which we have spent in imagining conditions unattainable, and in forming plans which we were never able to pursue, should be rigorously demanded of us, what could we

answer? And if all our extravagant schemes could be embodied and realized, what a world of confusion and inconsistency should we inhabit! We should see some climbing into places of power and trust for which they are utterly unqualified—others retiring from business only to become unhappy and useless—some when they had reached the pinnacle of fame, trembling lest they should fall—and others who had contemplated in prospect the happiness of great possessions, as soon as they had acquired them, would be seen locking them up in vaults, and reducing themselves to voluntary poverty.

But it may be asked, where is the harm of dwelling on scenes that can never be realized, or if realized will disappoint us? Who is injured by these reveries? It may be answered, that the proper business of life is *action;* and he who wastes his time in hope, which should be spent in exertion, and indulges himself in forming pictures of future felicity, to no other purpose than to increase his uneasiness with his present condition, not only defrauds society of his labor, but cheats himself of much of that enjoyment, which is actually attainable on earth.

There is another employment of the thoughts, which is equally vain, and not less common. This discovers itself in making comparisons between our former and our present situations, and in dwelling with a sort of melancholy pleasure on joys that are past. "Say not," says Solomon, "that the former days were better than these, for thou dost not inquire wisely concerning this." We speak not now of that luxury of grief, or those recollections which sooth the afflicted, but of that distempered imagination, which in looking on what is past neglects the present, and imagines that every thing good is past, and every thing evil is to come. It is that perverseness of fancy which thinks all present pleasures inferior and all that is modern degenerating, merely because it happens to have lost the vivid recollection of former sufferings and distant defects. It is no less ungrateful and unwise to brood unnecessarily over past pleasures, than to mourn immoderately for past afflictions.

Another disorder of the imagination, is the indulgence of impure and licentious images. To caution against such depravity of thought might appear superfluous, were it not well known, that the world abounds with pestilential books, in which impurity is disguised under the name of wit, and licentiousness softened by the coloring of fancy—books fabricated for the depraved appetite of a refined sensualist, who thinks that vice has lost all its criminality, when it has lost all its grossness.

There is also a disease of the imagination, which is almost entirely of modern growth, and which modern education is calculated to increase. It passes under the indefinite name of a *romantic disposition.* When the mind has long wandered among fictions, improbabilities, unnatural and extravagant situations,

it becomes so unhappily distempered, as never to be satisfied with any thing that is real. The world as it exists affords no objects which answer its expectations, and presents few occurrencies which interest the craving curiosity. The common rotine of social life to such a mind is tame and spiritless. Truth and nature are tasteless and uninteresting. The attention gladly escapes from the duties of life, to rove with imaginary characters through fairy lands; and as all the notions of real life which it possesses—its characters and sentiments—have been imbibed from fictions of perhaps disordered and unprincipled minds, it is not surprizing that the moral perception is easily obscured, and the moral taste ultimately depraved.

It has never perhaps been sufficiently considered of how much importance it is, that the final impression left by every fictitious history, should be clearly on the side of virtue, piety and sound principles. Of how large a portion of the community has fiction become the only intellectual nourishment! Such works indeed have now become the principal sources of moral instruction. They are read not to unbend the mind from the labor of study, or amuse the thoughts in the intervals of business, but read till the attention is jaded into weariness, and the brain turned into a den of horrors. Once they were the occasional luxuries of the opulent, and the occasional amusement of the learned; but now they have become the indispensable and infantile nutriment of innumerable empty minds, never cloying, never unseasonable. B.

ON THEOLOGICAL CONTROVERSY.

For the Christian Disciple.

I AM one of those who lament to see theological disputes among christians, especially when conducted with an uncandid and censorious disposition. Unhappily, this spirit appears to be prevailing in New England. We have lately seen much public discussion on the subject of the *Trinity*. There are some men among us, who are constantly forcing this controversy upon the public. And it appears, that they imagine themselves authorized to *decide* on this difficult subject; and to *condemn* all who will not subscribe to their creed.

Every one who professes to be a *Unitarian*, and declines using unscriptural phrases (such as, "*the Triune God*," there are "*three persons in the Godhead*," &c.) is censured as if he were an ungodly man, without faith or piety. Now, when a plain, unlettered man, who forms his opinions wholly from the Bible, in which he is explicitly and repeatedly taught, that there is but ONE GOD, considers this censorious and anathematizing spir-

it, he is at once astonished and grieved. He reads his bible, and finds nothing said about the *Trinity*—No, not even the term used in that sacred book. But he reads, that 'Jehovah, our God, is one Lord—and that there is no God beside *him*.' That God has appointed, ordained, or constituted Jesus Christ to be the Mediator and Redeemer of ignorant, sinful men, to dispense spiritual and immortal blessings.

Of the particular nature of Christ, he is ignorant. He knows not his peculiar essence, compared to angels or men. Yet he receives him as his Savior, appointed by God to instruct and redeem the world.

This candid, honest, humble, devout man is also willing every one should form his own opinions, and interpret scripture for himself. But he contends, that no one has a *right* to anathematize others for not subscribing to his creed in all its particularities and details.

Though I am averse from religious controversy, where there is a bitter spirit of dogmatizing and crimination, I read with pleasure those publications designed to explain difficult subjects in theology, if written with candor and impartiality. And I have been greatly pleased lately by perusing a pamphlet by Rev. Mr. Norton of Weymouth on the subject above mentioned. It discovers great knowledge of the scriptures, and a most commendable temper of meekness, candor and piety.

Mr. Norton, it seems, is deserted by some of his former friends in the ministry, because he does not believe in the *Trinity*, and cannot use unscriptural phrases relating to this dogma in theology. He has offered to discuss the subject—But his brethren decline. His only course was to appeal to the public. He has done it with ability and candor. Since the publication of "*Bible News*," we recollect nothing so able, impartial and satisfactory. We hope the pamphlet will be read by all christians, who wish for light and truth. Here is much instruction on a difficult subject, untinctured by the usual acrimony and bitterness of theological disputants. No one, we think, can read the book attentively, without instruction and satisfaction.

A Layman.

MORAL QUESTIONS.

How are children and unlearned people to get to heaven, if their salvation depends on deciding such questions, or believing such propositions as now divide the ministers of the gospel?

If such a faith in Jesus Christ, as disposes us to obey his precepts and imitate his example, is not of a saving nature, what better is the gospel than a riddle, which cannot be explained?

Is not the form of prayer which Christ taught his disciples, strictly heretical, according to some modern views of heresy?

AN HISTORICAL SKETCH OF THE ENGLISH TRANSLATIONS OF THE BIBLE.

Continued from page 249.

Coverdale's Bible. 1535.

In 1535, the whole Bible, translated into English, was printed in folio, and dedicated to the king, by Miles Coverdale. This was the first English Bible, or complete translation of the scriptures, printed, and the first allowed by royal authority. In the following year lord Cromwell, the king's vicegerent, published Injunctions to the clergy, one of which required, 'That ev-'ery parson or proprietor of any 'parish church within this realm 'shall on this side the feast of St. 'Peter *ad vincula* [Aug. 1.] pro-'vide a book of the whole Bible, 'both in Latin and English, and 'lay it in the quire for every man 'that will, to look and read there-'on; and shall discourage no man 'from the reading any part of the 'Bible, either in Latin or Eng-'lish, but rather comfort, exhort, 'and admonish every man to read 'the same as the very word of 'God and the spiritual food of 'man's soul, whereby they may 'the better know their duties to 'God, to their sovereign lord the 'King and their neighbour; ever 'gently and charitably exhorting 'them, that, using a sober and a 'modest behaviour in the reading 'and inquisition of the true sense 'of the same, they do in no wise 'stiffly or eagerly contend or 'strive one with another about 'the same, but refer the declara-'tion of those places that be in 'controversy to the judgment of 'them that be better learned.' This seems a confirmation that Coverdale's Bible was licensed by the king, there being at that time no other Bible in England.*

Matthews's Bible. 1537.

In 1537, another edition, under the name of Matthews's Bible, was printed and "set forth with the king's most gracious license." It was printed in folio with this title: "The Byble, "which is all the Holy Scrip-"ture, in which are contayned "the Olde and Newe Testament "truelye and purelye translated "into Englysh. By Thomas Mat-"thewe."

This was substantially the translation of Tyndal and Coverdale. It seems admitted, that the famous John Rogers, a learned Nonconformist divine, who became the first martyr in the succeeding reign of Queen Mary, was employed by Cranmer to superintend this edition, and to furnish the few emendations and additions that were thought necessary. This edition was favoured by archbishop Cranmer, who not only procured the royal license for it, but that in the Injunctions, which Cromwell, as the king's vicar general, published the next year (1538), 'the clergy should be or-'dered to provyde on thys syde 'the Feaste of N. next comying 'one Booke of the whole Byble

* Lewis Hist. Eng. Transl. 103, 104. Strype says, an edition of Coverdale's Bible was printed in quarto in 1550, "for the more common and private use of Christians." Eccles. Memorials, ii. 265.

'of the largest volume in *English*, and the same set up in some 'convenient place within their 'Churches that they have cure of, 'whereas their Parishioners might 'most commodiously resort to the 'same and read it: and that the 'charges of this Book should be 'ratably borne betweene them and 'the Parishioners aforesaid; that 'is to say, thone half by the Parson, and the other half by them,' &c. as in the before mentioned Injunctions of 1536. A Declaration was also published by the king, to be read by the curates of the several churches, to inform the people, that 'it had pleased the king's majestie to permit and command the Bible, being translated into their mother-tongue, to be sincerely taught by them, and to be openly layd forth in every Parish Church.'

It is humiliating to find, that the ministers of the Word were shamefully reluctant to commit to their people this "key of knowledge," and did every thing they dared, to keep them in blind subjection. "Notwithstanding this," we are assured, "it was wonder-"ful to see with what joy this "Book of God was received, not "only among the learneder sort, "and those that were noted for "lovers of the Reformation, but "generally all England over, a-"mong all the vulgar and com-"mon people; and with what "greediness God's word was read, "and what resort to places where "the reading of it was. Every "body, that could, bought the "Book, or busily read it, or got "others to read it to them, if they "could not themselves, and di-"vers more elderly people learn-"ed to read on purpose."*

Cranmer's, or The Great Bible. 1539.

This translation was published in large folio, in 1539, with the following title: "The Byble "in *Englyshe*, that is to say the "content of all the holy scrip-"ture bothe of the olde and newe "testament, truly translated after "the veryte of the *Hebrue* and "*Greke* textes by the dylygent "studye of dyverse excellent "learned men, expert in the for-"sayde tonges." In this edition Matthews's Bible was revised, and several alterations and corrections were made in the translation, especially in the book of Psalms.—A third edition of this, in folio, was printed in 1541, in the title of which it is said to be "authorized and appointed by "the commandment of king Hen-"ry VIII . . . . . to be frequent-"ed and used in every Church "within his realme." A decree was at the same time published by the king, for setting up "the great volume" in every parish church throughout England; but it appears to have been very partially and reluctantly observed. Fuller says, "The Bible of the great volume" was "rather *commended* than commanded to people. Few country parishes could go to the cost of them, though bishop Bonner caused six of them to be chained in the Church of

* Lewis Hist. Eng. Transl. 108, 150. Strype's Eccles. Memorials, i. 323. Burnet Hist. Reform. i. 178—181, 244, and No. 30 Coll. Records. Johnson, in W. T. iii. 74.

St. Paul's, in convenient places."

After the death of Cromwell in 1540, the bishops that inclined to popery gained strength, and the English translation was represented to the king as very erroneous and heretical, and destructive of the peace and harmony of the kingdom. Cranmer now renewed the design, which he had long entertained and often proposed, of having a translation of the Bible into English, with a view to its diffusion among the people of England. In a convocation which met this year,* the archbishop, in the king's name, required the bishops and clergy to revise the translation of the New Testament, which for that purpose was divided into 14 parts and apportioned out to 15 bishops. Bishop Gardiner clogged the work by embarrassing instructions; and Cranmer, perceiving the resolution of the bishops to defeat the undertaking, procured the king's consent to refer it to the Universities of Oxford and Cambridge. In a following session he informed the house, That it was the king's will and pleasure, that the translation, both of the Old and New Testament, should be examined by both Universities—This proposal met with much opposition in the house, nearly all the bishops protesting against it. "And here," says Fuller, "(for ought I can find to the contrary,) the matter ceased, and the Convocation soon after was dissolved."

Complaint being made in parliament in 1542, That the liberty granted to the people to have in their hands the books of the Old and New Testament had been much abused, it was enacted, "that all manner of books of the Old and New Testament in English," of Tyndal's translation, "should be clearly and utterly abolished, extinguished and forbidden to be kept and used in this realm, or elsewhere in any of the king's dominions. The act also required, that if there should be found in any Bibles or New Testaments, not of Tyndal's translation, any annotations or preambles, the owners of them should cut or blot the same in such a manner, that they could not be perceived or read. It was also enacted, That no manner of person, after the first of October, should take upon him to read openly the Bible or any part of Scripture in English, but by appointment of the king or ordinary of the place, on pain of a month's imprisonment. It was provided however, that the chancellor of England and a few other public officers, who had "been accustomed to declare or teach good, virtuous or godly exhortations in any assemblies," might use any part of the Bible as they had been wont; and every nobleman and gentleman, being a householder, might read or cause to be read by any of his family servants, in his house, orchards, or garden, and to his own family, any text of the Bible or New

* Historians differ here in their dates. I follow the old historian Fuller, who places the Convocation "Ann. Dom. 1540. Ann. Regis Hen. 8. 32;" and in the margin, against the article assigning the Books to the Translators, has this entry: "Transcribed with my own hand, out of the Records of *Canterbury*." Church Hist. B. v. p. 236.

Testament; and "every merchantman being a householder, and any other persons, other than women, prentices, &c. might read to themselves privately the Bible . . . . . But no women except noblewomen and gentlewomen, who might read to themselves alone and not to others, any texts of the Bible, &c.—nor artificers, prentices, journeymen, serving men of the degrees of yeomen or under, husbandmen, nor labourers, were to read the Bible or New Testament in English to himself or any other, privately or openly, upon pain of one month's imprisonment."*

The papal current in England was at this time deeply affected by the parent fountain at Rome. Many of the English laity, and no small proportion of the clergy, were still, and long continued to be, under the dominant influence of the Romish hierarchy. The recent measures of parliament, and many subsequent impositions in church and state, may be traced to that source. The council of Trent, called by the pope, which commenced its session in 1545, passed a severe and intolerable law with respect to all interpreters and expositors of the Bible; and, "to fill up the measure of these tyrannical and iniquitous proceedings, the church of Rome persisted obstinately in affirming, that the Holy Scriptures were not composed for the use of the multitude, but only for that of their spiritual teachers; and, of consequence, ordered these divine records to be taken from the people, in all places where it was allowed to execute its imperious commands." It is but just, however, to observe, that the Romish clergy are divided on this subject. Those on one side maintain the duty of beginning early to impart a knowledge of the truths and duties of religion; those on the other, recommend a devout ignorance and unlimited obedience to the orders of the church. The one, believing nothing so profitable to Christians as the study of the Holy Scriptures, judge it highly expedient that they should be translated into the language of every country; the other, regarding all vernacular translations of the Bible as of dangerous, and even pernicious tendency, exclude the people from the privilege of consulting the sacred volume. "They accordingly maintain, that it ought only to be published in a learned language, to prevent its instructions from becoming familiar to the multitude."†

From the history of translations during the reign of Henry VIII, we learn, that the friends and advocates for reformation conducted with zeal and prudence in the great work of introducing and improving English translations of the Bible; that they encountered many difficulties from the dangerous inconstancy of a despotic prince, and from the in-

* Lewis Hist. Eng. Transl. 90, 91, 128, 145, 148—150. Fuller's Church Hist. B. v. 236—239; vii. 387. Burnet's Hist. Reformation, iii. 160. Parker de Antiquit. Brit. Eccles 505. Strype's Eccles. Memor. i. ch. 50. Johnson. Stat. of 34 and 35 of Henry VIII.

† Mosheim's Eccles. Hist. iv. 215, 233.

veterate prejudices of a strong Romish party; and that the English Scriptures were sought after by the bulk of the people, and read with avidity.*

On the accession of king Edward VI in 1547, the severe statute of Henry VIII was repealed. That pious prince, "unwilling that the people of the Lord should live so long in error and ignorance," not content to wait even for the summoning of a parliament, took immediate measures "for the better reformation of religion." A book of Injunctions was prepared, which, among other things, ordered, not only that the whole English Bible should be placed in churches, but also the Paraphrase of Erasmus to the end of the four Evangelists; and that the clergy, under the degree of bachelor of divinity, should possess the New Testament both in Latin and English, with the Paraphrase of Erasmus; and that the bishops and others in their visitations and Synods should examine them, how they had profited in the study of the Holy Scriptures. The Bible, "set forth" in this reign, Fuller observes, "was not only *suffered* to be read by particular persons, but *ordered* to be read over yearly in the Congregation, as a principal part of divine service." During this reign, a period less than eleven years and a half, eleven impressions of the whole English Bible were published, and six of the English New Testament, beside an English translation of the whole New Testament, paraphrased by Erasmus.†

Geneva Bible. 1560.

During the persecutions of queen Mary, many of the principal reformers in England having been driven to Geneva, published an English New Testament there, in 1557; and in 1560, the whole Bible. The Testament was the first in our language, which contained the distinction of verses by numerical figures. The translators of the Geneva Bible were Miles Coverdale, Christopher Goodman, Anthony Gilby, Thomas Sampson, William Cole of Corpus Christi College, Oxford, and William Whitingham. This Version was for a long time much valued by the Puritans, chiefly for the sake of the Annotations.‡

Bishops' Bible. 1568.

In the reign of queen Elizabeth, archbishop Parker succeeded in performing, what his predecessor Cranmer had so ardently desired, but ineffectually at-

* Rees's Cyclopæd. *Art.* Bible.

† Fuller's Church Hist. B. vii. p. 387. Lewis Hist. Eng. Transl. ch. 3 Rees's Cyclopæd. *Art.* Bible.

‡ Lewis, 207—211. Johnson, in Watson's Tracts, iii. p. 85. Beausobre and L'Enfant (ib. p. 309.) to the above mentioned translators add the name of "John Knox." The Testament had this title: "The Newe Testament of our "Lorde Jesus Christ, conferred diligently with the *Greke* and best approved "Translations. With the arguments, as wel before the chapters as for every "Boke and Epistle, also diversities of readings and most profitable annota- "tions of all hard places."

tempted. Having proposed a translation of the Bible, distinct portions of it were assigned to select men of learning and abilities, appointed by the queen's commission. Eight of the persons employed were bishops, whence the book was called the "Bishops' Bible," and the "Great English Bible." The archbishop employed other critics to compare this Bible with the original languages and with the former translations; and directed, reviewed, and finished the whole. It was printed in 1568, in a large folio size, and with a beautiful English letter, on royal paper, embellished with cuts, and furnished with many marginal references, and notes, and useful tables. The editions of this Bible were mostly in folio and quarto. It is supposed to have been principally designed for the use of churches. In the convocation of the province of Canterbury in 1571, a canon was made, enjoining the church wardens to see that the Holy Bible be in every church, in the largest volumes, if convenient; it was likewise ordered, that every archbishop and bishop, every dean and chief residentiary, and every archdeacon, should have one of these Bibles in their cathedrals and families. This translation was used in the English churches forty years, until the introduction of the version that is now in use.*

Rhemish Testament. 1582.

The Papists, finding by the frequent impressions of the Bible in English, that it was impossible to keep it out of the hands of the common people, were now resolved to have an English version of their own. A translation of the New Testament, from the Latin Vulgate, was accordingly published in 1582, by the English College at Rhemes; but its style was as much at variance with the principles of the English language, as its notes and comments were with the principles of the English reformers. It retained so many Hebrew and Greek words, for the want, as was alleged, of proper and adequate terms in the English by which to render them, that Fuller pronounced it "a translation which needed to be translated." The same historian observes, that, "by all means they laboured to suppress the light of truth under one pretence or another." Large annotations were added, in defence of the doctrines of the Romish church. The Rhemish Testament was printed in quarto, with a fair letter and margin, "purposely," as some thought, "to enhance the price, to put it past the power of common people to purchase it." If a Lay Romanist were secretly to purchase a copy of it, he durst not own the reading of it, without a license from his superiors.†

* Lewis Hist. Eng. Transl. 235—251. Rees's Cyclopæd. *Art.* Bible.

† Lewis, 277—285. Johnson, 90—92. Mr. Thomas Cartwright was solicited by Secretary Walsingham and others of most respectable character and station, to refute this work, so far as it favored the papacy; and he actually made considerable proficiency in the undertaking, but was stopped by arch-

Dr. Fulke, Master of Pembroke Hall in Cambridge, republished the Rhemish Translation of the New Testament, together with that of the Bishops, or the "Translation of the Church of England," in two distinct columns, "with a Confuta-"tion of all such Arguments, "Glosses, and Annotations, as "conteine manifest impietie, of "heresie, treason and slander, a-"gainst the Catholike Church of "God, and the true teachers "thereof, or the Translations used "in the Church of England." It was printed at London in 1589, in a folio volume of more than a thousand pages.

Doway Bible. 1609.

Within thirty years after the Rhemish translation of the New Testament, a Roman Catholic translation of the Old was published by the English College of Doway. It was printed in two quarto volumes; the first, in 1609, the second, with Annotations, in 1610.*

King James's Bible. 1611.

The last English Version of the Bible sanctioned by royal authority, and appointed to be read in churches, originated in the memorable Hampton court conference, between king James the First and the Puritan ministers in 1603. These reformers, of most worthy memory, whose names ought ever to be revered in New England, made many exceptions to the Bishops' Bible, and solicited a new translation. Their principal speaker, Dr. John Reynolds, who "was a critic in the languages, of a sharp wit, and indefatigable industry," and "conspicuous for his piety and sanctity of life," moved his majesty, that there might be a new translation of the Bible, "because," as he said, "those

bishop Whitgift. The great objection to the procedure of this very learned and able writer, was, that he was a Puritan, disaffected to the discipline of the church of England. His work however, though not entirely finished, was printed in 1618.

* Lewis, 286. While preparing this article for the press, I was not less gratified than surprised, at finding a "Doway Bible," of American impression, in quarto, with plates and maps, in an obscure Roman Catholic family, where I had occasion to visit a sick person of that denomination. The New Testament is said in the title page, to have been "first published by the English College at Rhemes;" but the whole Bible is ther said to be "newly revised and corrected according to the Clementin edition of the Scriptures." On a comparison of the New Testament of this impression, with the original one of Rhemes, I find the language much more simple and chaste, and far better adapted to the understanding and the ear of an English reader. In some instances, the "Translation" is "translated."

EXAMPLES.

Original Rhemish.	*Clementin Edition.*
2. Pet. ii. 13.	
. . . coinquinations and spottes.	. . . . . stains and blemishes.
1 Cor. v. 7.	
Purge the old leaven, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated.	Purge out the old leaven, that you may be a new mass, as you are unleavened. For Christ, our Pasch, is sacrificed.

which were allowed in the reign of Henry VIII and Edward VI were corrupt and not answerable to the truth of the original." The king replied, that "he had never yet seen a Bible well translated in English, though he thought the Geneva the worst, and therefore wished, that some special pains should be taken for an uniform translation; which should be done by the best learned in both Universities; after them to be reviewed by the bishops and the chief learned of the church; from them to be presented to the privy council; and, last of all, to be ratified by his royal authority, and to be read in the whole church, and no other." Soon after, the king commissioned several learned persons of both the universities and other places, to meet, confer and consult together, at such places as were appointed them, so that nothing should pass without a general consent, in order to make a new and more correct translation of the Bible. The king's commission bears date 1604, but the work was not begun till 1606. It was finished in 1610. Fifty four divines were originally nominated; but some of them dying soon after, the work was undertaken by forty seven. These were distributed into six classes, and were to meet at Westminster, Cambridge, and Oxford, according to the order agreed on for translating the Bible.

To encourage this work, the king wrote to the archbishop of Canterbury, certifying his appointment of fifty four learned men, for the *Translation* of the Bible, and requiring provision, as vacancies in the church should occur, for "divers of them," who had "either no ecclesiastical preferment at all, or else so very small," as to be "far unmeet for men of their deserts." The closing instructions in this letter show the care of the king to obtain an accurate and faithful translation: "Furthermore, we acquaint you to move all our bishops to inform themselves of all such learned men within their several dioceses, as having especial skill in the *Hebrew* and *Greek* tongues, have taken pains in their private studies of the Scriptures, for the clearing of any obscurities either in the *Hebrew* or in the *Greek*, or touching any difficulties, or mistakings in the former *English* translation, which we have now commanded to be thoroughly viewed and amended, and thereupon to write unto them, earnestly charging them, and signifying our pleasure therein that they send such their observations, either to Mr. Livelie, our Hebrew reader in Cambridge, or to Dr. Harding, our Hebrew reader in Oxford, or to Dr. Andrews, dean of Westminster, to be imparted to the rest of their several companies, that so our said intended Translation may have the help and furtherance of all our principal learned men within this our kingdom. Given under our signet, at our palace of Westminster, the two and twentieth of July, in the second year of our reign of England, France, and Ireland, and of Scotland the 37th."

(To be continued.)

POETRY.

THE FRIENDSHIP OF CHRIST.

BLEST is the sacred tie that binds,
In friendship's bonds, immortal minds,
How sweet to know there is a breast,
On which the weary heart may rest!

When the vain world deludes no more,
And our ambitious dreams are o'er,
What joy to find one friend remains,
Willing and pleased to share our pains!

But can my guilty heart pretend,
To hold communion with this friend?
How shall I dare prefer a claim,
To call him by this honored name!

'Tis he who makes my title clear,
And proves it by a name more dear:
MY SAVIOR, at thy feet I bend,
And joyful rise, to call thee *Friend.*

* *

To the memory of WILLIAM HENRY MOULTON, *a member of the Senior Class of Harvard University, who died July 4, 1815.*

For the Christian Disciple.

SINCE death with ever jealous eye,
In youth's untimely hour,
Has passed the vile and worthless by,
To pluck the fairest flower;

Friendship may hang her mournful head
O'er a loved brother's bier;
Nature may offer to the dead
The tribute of a tear.

For, Memory, with busy art,
Will o'er the heart strings play,
Wake tender strains, tho' full of smart;
Nor let them die away.

Anticipation, with her train
Of baseless hopes, will sigh,
To give her evidence again,
That "all is vanity."

And fond Affection's tender care,
Which watched the opening flower,
And shielded from the chilling air,
Or covered from the shower,

Will mourn that it so quickly grew,
Repaid her care so well,
Since as it prematurely blew,
It prematurely fell.

Religion, Science, all will mourn
To see so fair a form,
From every flattering prospect torn,
And scattered to the storm.

Yet friendship may repress her sigh,
For his aspiring mind
Has found a wider range on high,
A prospect unconfined.

Death's wintry blast now sweeps the plain,
His frosts now reign severe;
But spring will soon return again,
And drooping nature cheer.

Peace, then, to Henry's precious dust,
And oft as spring flowers bloom,
We'll weave a garland of the first,
To deck his peaceful tomb.

Cambridge, July 25, 1815.

RELIGIOUS INTELLIGENCE.

For the Christian Disciple.

Having requested of a young lady, who had recently made a profession of religion in my church, a view of her opinions upon some leading points in Christianity, I received from her the following letter. As it displays so much correctness of judgment, and piety of heart, I conceived it worthy a place in the Christian Disciple, and forward a copy to you, for insertion. G.

To Rev. Mr. ———

Sir,

In submitting my religious sentiments to your perusal, I feel a timidity arising from the consciousness of my inability to do justice to the subject. Although I consider genuine religion to be as far removed from enthusiasm, as from the philosophical deductions of the cold moralist, yet there are certain devotional feelings of the mind, which language cannot faithfully delineate. But I am encouraged, Sir, by the reflection that you will exercise your candor in reading these observations; and more particularly influenced by the pleasing hope, that you will, with honest sincerity, point out my errors, whether they originate in the head, or in the heart.

I believe in God, the author of every good and perfect gift—that he is a being, greatly to be loved, feared and had in reverence, and the only *supreme* and proper object of the religious worship and adoration of reasonable beings. He is the foundation of my faith, for all things are possible with him. I believe, also, in Jesus Christ, whom he hath sent, as divinely commissioned to preach the gospel to mankind—that in his life he set us a perfect example, that we should follow his steps—that by his death, he expressed God's hatred of sin, and gave himself a ransom for many; and by his resurrection brought life and immortality to light—That he is the only mediator between God and man, and that if we believe his divine authority, and sincerely endeavor to practise his commands, God will, in consequence of the expiatory sacrifice, which he offered, accept our best endeavors to serve him, instead of sinless obedience, which, in the state of innocency, in which mankind were first created, it was but just to demand. And though I am unable to explain *how* the death of Christ is made available to the salvation of sinners, yet this cannot be a sufficient reason for questioning the wisdom or justice of God—"His ways are not as our ways, nor his thoughts as our thoughts. What we know not now, we shall know hereafter."

Feeling sensible that in many things I offend, and that in all come short of the glory of God, I was induced publicly to profess my belief of the religion of Jesus Christ; considering it to be an indispensible duty to comply with so positive an injunction, and also as a powerful incentive to a virtuous life; not imagining that my obligations to serve God could be increased, but hoping that the principles of the Christian religion might thereby be strengthened and confirmed in my mind, that I might habitually cherish that love to God, gratitude to Christ, and good will to all mankind, which the remembrance of what he has done and suffered for us, is so well calculated to produce.

With respect to the variety of speculative opinions, which have often been contested with more warmth than judgment, and more zeal than charity, I would observe, that I consider them of minor consequence, containing the artificial divisions, which the inventive mind of man has contrived, to separate the Christian world into sects and parties. I would, that it were my earnest endeavor to acquire the name of Christian, by conforming my temper and practise to the perfect example of Jesus Christ.

Thus, Sir, I have attempted to inform you, what, upon serious investigation of the oracles of truth, appears to me to be the meaning of the holy spirit; or, rather, what I consider the foundation, on which the temple of virtue may be erected, by divine assistance, and securely rest amidst all the vicissitudes of life.

Assured of your best wishes for my eternal felicity, I ask an interest in your prayers, that I may be guided by the spirit of truth, secured in the hour of temptation, and supported in the season of calamity.

With sentiments of the highest respect, I subscribe myself, L. W.

LETTER FROM MR. SCARGILL TO REV. MR. CHANNING ON THE SUBJECT OF WAR.

To the Editor of the Christian Disciple.

I send you a letter and a pamphlet, lately received from England, which I am assured will give you great pleasure. You will rejoice to hear that the very measure which you have proposed for directing the minds of men to the crimes and miseries of war is in all probability adopted in England. The gentleman whose letter I send is a stranger to me, nor have I any means of judging of the degree of influence which may be possessed by his associates in this truly Christian cause. We will hope for the best. That your labor for the promotion of peace and good will on earth may be abundantly blessed, is the wish of your sincere friend, W. E. CHANNING.

London, 1 *June*, 1815.

Rev. Sir,

THE subject upon which I am now addressing you will form an apology for the liberty, which, as a stranger, I take in writing to you. The friends of religion, order and humanity have in all ages of the world lamented the prevalence of War—it has been demonstrated to be in direct opposition to the spirit of Christianity; it may also be demonstrated to be equally inconsistent with sound policy. Of late, many men in this country have turned their thoughts to the subject; considering and feeling War to be an evil of the greatest magnitude. They have wished to direct the attention of men to thinking seriously, whether it may not be *abolished*—banished from civilized society. In a few days I expect that a meeting of a few friends will take place to consider what are the best means to effect so desirable an object. In all probability a society will be formed for the purpose of diffusing knowledge upon the subject of War. This however will be comparatively of little avail, if the association be confined to this country. There must be in your country many friends of humanity—how much can you assist in the glorious undertaking? It is our object here to make it no party question, to have nothing of that spirit which may excite jealousies or tend to disunion. We wish to enrol the wise and good of all classes, religious and political, to establish a society upon the broadest basis. At present I can say but little of the plan or particulars, I only speak of the principle. I would have waited till the meeting took place before I wrote, but an opportunity now offers to convey a copy or two of a small pamphlet which I have published upon the subject; you will use them as may seem most adapted to promote the cause.——

I will not presume to dictate to you what mode to adopt of exciting attention to the subject in your country, but I do most earnestly entreat you to use your best endeavors. It will be a great favor, if you can point out to me an opening of communication with any other part of the United States. I intrude no farther upon your time, but subscribe myself, most respectfully, yours,

WM. PITT SCARGILL.

"ESSAY ON WAR" AND OTHER PUBLICATIONS.

THE "Essay on war," mentioned in the letter of Mr. Scargill, is one of the publications referred to in our last Number.

The essay is well calculated to evince the impolicy of war, and to show that it is an evil which multiplies itself and tends to involve a nation in poverty, slavery and ruin.

The pamphlet was recently publish-

ed, and near the close the author very distinctly urges the formation of societies. We have room for only one paragraph:—"What difficulties are in the way of the abolition of war which have not been surmounted in the slave trade? Are there numbers who consider the object hopeless? Many were they, who, while they acknowledged the benevolence of the abolitionists, predicted that their object could not be accomplished. Is war beneficial to many interested in its prosecution? The slave trade seemed to be the daily bread of thousands. Is war a deeply rooted custom, so as to become almost part of human nature? Thus many thought of the slave trade. Has every thing been said upon the subject of war which can be said? And was not the slave trade held up to general abhorrence a long time before any definite and great exertions were made for its abolition? To this day it would have continued the disgrace of our country, but for the noble and indefatigable exertions that were made in the cause of humanity. If the same perseverance be used in the cause of general peace, it will undoubtedly be followed with the same success."

We have received another publication which was printed at New York, entitled, "War inconsistent with the religion of Jesus Christ, as it is *inhuman, unwise,* and *criminal.*" The work is able and interesting. It affords much light on the subject, and is worthy of very serious attention. As imperfection is attached to every human production, we could perhaps point out some particular passages which might well have been omitted; but we prefer recommending the book, as it is, to the perusal of Christians; and it is our opinion that no humble, intelligent Christian can read it with candor and care without being convinced that war is perfectly unjustifiable and antichristian. In view of the golden rule the author thus reasons:—

"Now if we wish men to be kind and forbearing to us, we must be kind and forbearing to them. If we wish them to return love for hatred and good for evil, then we must return love for hatred and good for evil. If we wish not to be injured by men, then we must not injure them; if we wish not to be killed, then we must not kill." p. 69.

We have also received a pamphlet, entitled "The life of man inviolable by the laws of Christ, shown in two sermons, delivered at Colchester, Conn. March 19, 1815, by Aaron Cleveland." The command "Thou shalt not kill," as contained in Rom. xiii. 9, is the text for both sermons. This writer considers the prohibition as literally binding in *every case,* except when God expressly suspends it for some important purpose. In other words, he supposes there is no case in which one man may lawfully take the life of another without a command from God so to do. The words of God to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed," have generally been considered as authorizing the taking of the life of a murderer. But this writer regards them as of the nature of a divine threatening or curse, importing "the general fate of warriors," or bloody men; the same as the words of our Savior, "He that taketh the sword shall perish by the sword." But his views may be best expressed in his own language:—

"All the wars and all the killing of men spoken of in the Old Testament, were acts of murder, excepting in the instances of God's command; and even in such instances, where the love of neighbor was extinct, murder was committed, whatever seeming obedience there might have been in the outward actions." p. 7.

—"*Thou shalt not kill,* is an inviolable law in Christ's kingdom; nor is it possible to argue in favor of killing in any case whatever, but only on the forbidden ground of doing evil that good may come; according to the infidel maxim, that the *end* will justify the means." ibid.

His reasoning is forcible and impressive; and so far as it relates to war, it is, we think, undoubtedly conclusive. Perhaps it is so in respect to taking the life of a murderer. Some considerations have occurred, not mentioned by this writer, which appear of weight. If war is unjustifiable, it is

certainly murderous; and if we say that the life of the murderer ought to be taken by his fellow men, where shall we stop? What a multitude are now living who ought to be put to death!

It will probably be pleaded, that those who have *made war*, and those who have killed others in war, have been seduced by custom, passion and prejudice. This is granted; and in how many cases might as good a plea have been made in behalf of malefactors who have suffered death? So far as the delusions of *passion* and *prejudice* may be urged in favor of lenity, they may doubtless be pleaded in behalf of those who are denominated murderers by the laws of the land, as well as in behalf of warmakers, and those who act under their influence.

It will probably be admitted by all, that murderers are not to be put to death by men merely on the ground that they are *guilty*. If the safety of others and the good of community do not require their death; their lives should not be taken by men; they should be allowed as long a space for repentance as the God of mercy is pleased to give them. Two questions then occur: 1. Whether some mode of confinement may not be sufficient for the safety of others and the good of the state, and of course preferable to taking the life of the criminal? And 2. Whether taking his life for the safety of others and the good of the state, be not in fact *doing evil that good may come?* Mr. Cleveland takes the affirmative of the latter question, and asserts his opinion with confidence.

In answer to the important question, "how far may a christian go in self-defence?" he says "I lay it down as an axiom founded on the whole tenor of the gospel, and which perfectly accords with that martyr spirit which every christian ought to possess, that we may do any thing to save life, liberty or property from the unprincipled hand of the assailant, which we are confident he himself would thankfully approbate were his heart right with God. Such efforts, such resistance, no doubt the gospel fully sanctions, but nothing further"—"No moment," he says, "is allowed us in the whole scheme of the gospel in which we may cease to love our enemy in such a sense as not to regard his best good; therefore not a moment is allowed us to take his life." pp. 10, 11.

Among the Tracts sent to us on the subject of War, there is one containing two letters by Thomas Parsons, a minister of the Baptist society in England, and another letter by I. Scott, together with the "Sentiments of Early Christians." The letters are written not only with ability, but with a most amiable spirit. The pamphlet was published in this country in 1814, by A. Shearman, jun. of New Bedford. We should be happy to give extracts from it if our limits would permit.

We have still one pamphlet to mention, entitled a "Memorial of the Religious Society of Friends to the Legislature of Virginia on the militia laws, with a letter from Benjamin Bates, bearer of the Memorial, to a member of the Legislature." The object, both of the memorial and the letter, was to obtain a revision of the militia laws, which subjected the Friends to military service, or to penalties for noncompliance. This tract is the smallest of the number we have mentioned, but it is not surpassed by any other in perspicuity and force. Indeed we have seldom seen from any sect a more pertinent and forcible vindication of the rights of conscience. We cannot refrain from giving our readers one or two short extracts from the letter of Mr. Bates.

"But of what avail under any form of government is the attempt to enslave the mind? As soon would the Acddemy devise means to arrest or control the revolutions of the solar system, as the legislature of any country find laws that would bind the free spirit of man. How long has tyranny tortured its invention, and varied the apparatus for discovering this grand desideratum! Creeds, tests and anathemas have been tried. Stripes, fetters and dungeons have done their best. Racks, flames and gibbets have exhausted all their powers, and all have ended in miserable disappoint-

ment. And is it not difficult to conceive how the notion ever came to be entertained on this side the Atlantic? The genius of our country did not borrow even the mildest feature of such a system; and it is certainly not congenial with our habits of thinking, to suppose that the mind may be fettered by putting a chain upon the leg, or that a man's heart can be divested of its convictions by a warrant to take his cattle." pp. 14, 15.

From the plea it appears, that the legislature had contrived to have the Friends pay their fines for the neglect of military service under the name of a *school tax.* In reference to this the writer observes:—"Have I any objection to the support of schools? Far from it—I should rejoice to see knowledge and virtue diffused among the lower classes of society. I would cheerfully pay an equal tax for the purpose, and might be disposed to encourage it by a voluntary contribution. But *when I pay a partial tax—a fine,* I am neither discharging the common duties of a citizen, nor doing an act of benevolence; I am paying what is considered by the government as a debt; and for what consideration? plainly for being allowed the liberty of conscience. But I do not desire the liberty of conscience from the government; I hold it by a tenure antecedent to the institution of civil society—it was secured to me in the social compact, and was never submitted to the legislature at all. They have therefore no privilege to grant or withhold at their pleasure, and certainly no pretence of right or authority *to sell it for a price.* It appears then, that this exclusive tax for the support of schools is a groundless and oppressive demand. It is a muster fine in disguise, and violates the very principle it seemed to respect." pp. 15, 16.

Extract from the Report of the Church Missionary Society in Great Britain, May 1814.

"INDEED the zeal with which young persons of both sexes and the laboring orders of society, have enlisted themselves in the cause of missions has greatly encouraged and animated your committee."—"The awful condition of the heathen world is made known; the perishing state of our sixty or seventy millions of fellow subjects begins to be understood: the obligation under which we lie, of imparting to them and to all men, the inestimable treasures of the gospel is felt on all sides; the honor of our Divine Savior is seen to be involved in the winning of conquests for Him from the empire of sin. These topics animate more than ever they did the public ministrations of the church; they are carried home with us to our families; they enter into the daily prayers which we offer with them to the Father of mercies, and we bear them on our hearts in our secret approaches to his throne. The more competent feel constrained to give of their abundance; the superfluous ornament is sacrificed; the convenience not indispensable is surrendered; the guinea is given where none was given before, and it is doubled where but one was before bestowed."

"And are not the most salutary effects on our children to be looked for from these their exertions? Their susceptible minds will be soon awakened, their tendencies to selfishness will be corrected, the value of religion will become palpable. An adequate motive is presented for their laying by a portion of their little income, the best feelings of their simple minds receive a right impulse; and an opening is made, under the blessing of God, for those principles of piety which may be their guard and their ornament through their future lives.

"The progress of the society has been like the sudden start of youth into manhood. Its average income for the preceding 13 years, since its formation, did not reach 2,000*l.* per an-

anm; that of its 13th year was little more than 3,000*l.*; but the income of its 14th year is between 11,000*l.* and 12,000*l.*

Cape of Good Hope.

By a Report of the Bible and school Commission at the Cape of Good Hope on the first of Jan. 1814, it appears that their receipts for the then last year had amounted to 35,000 dollars. A free school at Cape Town was then educating 87 boys and 63 girls, besides 22 grown-up persons and apprentices, who attend the school in the evening. "The Lancasterian" mode of education appears to have been adopted. Of this the Committee say;—"The new mode of education, manual, expeditious and full of life, seems of all other means, most likely to fix the mind, and interest the feelings of an active yet uncivilized people. Of this the Committee are fully aware, nor will they leave the interesting subject much longer a question.

"By means of teachers educated on the new system, and subject to the control of the Bible and school commission, they are encouraged to think that they may thus be able to extend the knowledge of christianity, of civilized language and of useful arts to the different and unenlightened tribes of Southern Africa. The Committee cannot but feel persuaded that the most promising and effectual method of converting a barbarous people to true religion, is by imparting to their minds a love and a susceptibility of knowledge, and by transforming their vagrant, plundering habits into those of order, honesty and industry."

"An account of the Massachusetts Society for promoting Christian Knowledge."

This interesting pamphlet was published the present year, "by order of the society for the use of its members." It contains an account of the origin of the society, its constitution, and its efforts for the diffusion of christian knowledge. It also exhibits some deplorable facts as to the state of religion in Rhode Island, and in two counties of New Hampshire, Rockingham and Strafford.

This society has printed and purchased for distribution, 30,350 Tracts and 8,224 bound volumes, at the expense of $5659,99. Four general distributions of books and pamphlets have been made. The first extended to every Congregational and Presbyterian society in Massachusetts Proper, except in the counties of Suffolk, Hampshire and Berkshire; Rhode Island, Virginia, South Carolina, and Georgia also shared in this distribution. This was made in 1804. The second was in 1806—the third in 1809—the fourth in 1813.

The society has also employed missionaries in New York, Rhode Island and New Hampshire.

"The inhabitants of Rhode Island, who profess to believe Christianity, are divided into Baptists, Quakers, Episcopalians, Methodists, Congregationalists, Christyans or Smithites. The Baptists, the most numerous denomination, are subdivided into Calvinistic, Arminian, Separate, and Seventh Day Baptists." p. 32.

In the counties of Providence, Kent and Washington, there is a population of more than 55,000 and not one Congregational or Presbyterian Church, except in the town of Providence. "Nor does it appear that in the whole region west of Narragansett Bay, there ever was a Congregational or Presbyterian minister regularly settled, except a Mr. Noyes in the town of Westerly, who has been dead more than 100 years." pp. 31, 32.

The morals of the people in many places are represented as very deplorable. The divided state of the people, their indifference or aversion to public worship, were found great obstacles in the way of the missionary. Strong prejudices existed against Congregational ministers. "But what greatly added to the virulence of these prejudices, was the imprudence of some missionaries who had visited that region before those sent by our society—of one of whom it is stated; conversing with two persons under serious impressions, he asked them if they prayed.—They said that every night

and morning, they kneeled by the bedside and implored the forgiveness of their sins. He replied, 'your prayers are selfish, and therefore they are an abomination to the Lord.' They have never attempted to pray since." p. 38.

A missionary journal states—"Visited four families; found they had been often disgusted with an indiscreet exhibition of the doctrine of predestination;—That God has made some for *salvation* and some for *damnation*, as the *primary cause* of their creation, making his own glory a secondary motive." One of those missionaries made the following observations to a young girl:—"You commit sin sixty times a minute; every breath you draw—and you are rushing down to hell." To an elderly woman while spinning, "You sin against God every thread you spin. Where is your husband?" Answer; he is hoeing in the field; "Then he is sinning against God too." To a young married woman he said, while sitting to eat; "Do you love God with all your heart?" Answer, I do not suppose I do. "Then how dare you eat a mouthful? You are eating damnation to your soul." The woman left the table, and took such a disgust at congregational ministers, that to her dying day she would never converse with one." p. 38.

"In another family I found a desponding girl, who had been languishing under trouble of mind, more than a year. She had been under serious impressions, and anxiously inquiring what she must do to be saved. In this state of mind a missionary conversed with her as follows. "Are you willing to be damned?' No, Sir. 'Do you feel as though you could praise God in hell?' I do not, Sir, 'These must be your feelings before you can ever be admitted to heaven.' It drove her almost to distraction—She was afraid to pray, because she was so great a sinner." p. 89.

"One of the vilest in the region complained of a missionary, 'that he did not preach enough hell and damnation to his poor wicked soul.' Another who wished to be thought more knowing, asserted that we are not free agents in choosing to be religious, and that the grace of God must be shed abroad in our hearts, without our doing any thing about the externals of religion." 'Many,' says the missionary, 'I find are afraid of morality, lest they should trust in it for salvation. If they commit wickedness, they think they are more open to conviction." p. 39."

We should hardly have given these extravagancies a place in our work, but from the hope that it may be the means of exciting in some preachers more caution, and of leading them to inquire whether they find any thing in our Savior's manner of preaching which will justify their own. If more respect should be paid to his example, and less to metaphysical and mysterious systems, preachers would appear more in character as the ambassadors of Christ, and they would have more reason to hope for success.

The society received applications to send missionaries into New Hampshire. At first they hesitated; then sent their president into the counties of Rockingham and Strafford to make inquiry. The result of this inquiry made the path of duty plain. The following paragraph from the report of the president Feb. 1813 gives an affecting picture of the state of those counties. "Without descending to particulars it may be stated generally, that in the counties of Rockingham and Strafford, containing (exclusively of Portsmouth and Exeter) seventy six towns, and according to the census 1810, eighty three thousand and forty seven inhabitants, there are 45 towns—40,286 souls, destitute of the stated means of grace. Of these 45 towns, some have been destitute 10, some 20, some 30, some 40 years; and in some the gospel ministry has never been statedly enjoyed.—In some towns a christian church has not yet been formed—in some where churches exist, the Lord's supper has not for ten, twenty, or thirty years been administered. Most of these churches are also much reduced in number; one from 62 members to 2 females; several to but one male member—and in one town containing 1063 souls, the visible church of Christ, after a stated ministry of 20 years, has been many years totally extinct."

The report proceeds to represent the situation of these towns as deplorable not only as destitute of the stated means of grace, but as divided in opinions and exposed "to the errors of enthusiasm and sectaries of various name."—"It may be added, the calamity is still increasing, as every year diminishes the number of visible christians, and adds to that of destitute towns."

In consequence of this report missionaries have been employed, and by extracts from the letters and journals of the missionaries farther evidence is given of the melancholy situation of the people in those regions, and of the demand for persevering exertions.

Pleasing intelligence from the Christian Visitant. July 7.

Every foreign journal, every mail from the west and from the south brings tidings of religious revivals and of accessions to the cause of Christ.

Virginia has awoke from her slumbers. Her Bible Societies, an institution almost divine, exceed in number and generous exertions any of her sister states.

New Jersey, the Attica of America, displays her religious ægis—Praying societies are restored and crowded—On Sunday evening June 18, three young gentlemen opened a Sunday evening school in the village of Elizabethtown for poor Africans—between 40 and 50 persons, of all ages and sexes, bond and free, offered themselves with a zeal and gratitude approaching to enthusiasm. In Newark above 300 persons are taught in a Sunday school weekly.

Georgia, where slavery and religious indifference seemed to have established their empire, begins now to awaken, and inquire for God, who alone gives the song of salvation. In the county of M'Intosh, where gospel ordinances have since its erection hardly been known, churches have recently been established under very favorable auspices. The most respectable members of the community, some reaching fifty, sixty one matron approaching her hundredth year, with the spirit of the ancient Grecians, who said, "we also would see Jesus," have, with uncommon desire, requested to be admitted among the disciples of Christ. With youthful ardor, they have joined the flock of the Redeemer.

These are the works of God, carried on by the labors, the zeal and the direction of a venerable, aged clergyman, whose piety and ardor in his Master's service, seem to revive and strengthen in proportion as the almond leaves grace and adorn his pious temples.

The exertions of this enlightened and philanthropic clergyman increase with his prospects.—The ardor and liberality of Missionary, Bible, and other societies for preaching the gospel and sending the scriptures among the most remote nations of the earth, have equally surprised and delighted him. "Why," says he, "shall we Georgians exert ourselves so liberally in sending the word of eternal life among the heathen whom we never saw; and suffer the heathen negro slaves on our own plantations to remain more the slaves of ignorance and sin, than they are of inhumanity? Why pretend to send the lamp of religion to other quarters, when our own estates lie under more than Egyptian darkness and vassalage?"

This amiable and venerable servant of God and friend of man,* is an object truly interesting. In all his walks, and with whomsoever he meets, religious inquiry, religious discourse occupies his heart and conversation. The hospital and the prison, the stage coach and the steam boat, share in his useful and judicious exhortations.

Without partiality to persons, to sects, or to parties, he seems equally ready to preach to all, the unsearchable riches of Christ. The language of his conduct on all occasions, and in every place, seems to say, "I seek not yours, but you." He appears resolutely determined for himself, "to redeem the time," and to engage all, without exception, to join with him.

* Rev. William Whir.

Memorable European Events.

In a former Number we recorded Bonaparte's escape from Elba, and his arrival at Paris, and the prospect of much bloodshed. We have now to record that on the 15 and 16 of June he fought the allied armies under Wellington and Blucher with considerable success. On the 18 he was defeated in a most sanguinary battle; then made his escape to Paris. On the 22d or 23d he for the second time abdicated the throne of France. On the 24th the French legislature appointed a Committee to form a New Constitution, which the Centinel says is "No. 11 since 1789"—that is no more than *one* to every 2 *years* and 4 *months!* On the 4th of July it is said the allied troops entered Paris by capitulation. What has since taken place we know not, but it is pretty evident that a greater change than that of a *paper Constitution* is necessary to make our French brethren happy.

Since the above was written, we have heard that Bonaparte surrendered himself to the British, about the 15th of July.

Dr. Porteus, Bishop of London on Death.

First Envy, eldest born of Hell, embrued
Her hands in blood and taught the sons of men
To make a death which nature never made,
And God abhorred; with violence rude to break
The thread of life ere half its length was run,
And rob a wretched brother of his being.
With joy ambition saw, and soon improved
The execrable deed. 'Twas not enough
By subtle fraud to snatch a single life;
Puny impiety! whole kingdoms fell
To sate the lust of power; more horrid still,
The foulest stain and scandal of our nature
Became its boast. *One* murder made a *villain*,
Millions a *hero*. Princes assumed a right
To kill; did numbers sanctify the crime?
Ah! why will kings forget that they are *men?*
And men that they are brethren? Why delight
In human sacrifice? Why burst the ties
Of Nature, that should knit their souls together
In one soft bond of amity and love?
Yet still they breathe destruction, still go on
Inhumanly, ingenious to find out
New pains for life, new terrors for the grave,
Artificers of Death! still monarchs dream
Of universal empire growing up
From universal ruin. Blast the design,
Great God of Hosts, nor let thy creatures fall
Unpitied victims at Ambition's shrine!

Obituary.

In England, July 4, the celebrated Samuel Whitbread, Esq. member of Parliament.

July 7th, James A. Bayard, one of the late Commissioners of peace at Ghent.

August 18th Chauncy Goodrich, Lieutenant Governor of Connecticut, in the 57th year of his age.

Candidates for the ministry in Cambridge and its vicinity.

Mr. David Reed, Cambridge.
Mr. Francis Jackson, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do,
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge,
Mr. Rufus Hurlbut, do.
Mr. Samuel Clarke, do.

THE

CHRISTIAN DISCIPLE.

No. 10. OCTOBER, 1815. Vol. III.

SKETCHES OF THE LIFE OF MRS. REBECCA THOREAU.

Mrs. Thoreau, late of Concord, Massachusetts, was the youngest child of Deacon William Kettelle, late of Charlestown. Her childhood was distinguished from that of other very amiable, docile and dutiful children only by a manifest preference of sobriety to mirth, and of things virtuous to vanity and needless play. She discovered nothing like ill humor and perverseness of disposition. A serious regard to things of a religious nature evidently grew with her growth; and in the same proportion increased a disinclination to all childish amusements that savored of levity and thoughtlessness. At the age of about fourteen, she was so fond of religious conversation and reading, as to seek retirement, when her companions were pursuing their amusements; and yet her manners were so engaging, that some of her companions preferred her society, on seasons of relaxation from stated employment, to that of others, enjoying themselves in customary pleasures.

As she advanced in youth, she gradually acquired an unusual share of influence in her family, not by vainly assuming it, but by the superior wisdom and propriety of her conduct. Nature was bountiful to her in mental endowments, and she obtained wisdom to use her powers in such a manner as to command both approbation and respect. When she was about eighteen years of age, her mind was more than ordinarily impressed by religious subjects. The particular occasion appeared to be this, *viz.* She could not perceive in herself that moral change, or regeneration, which she believed every person must experience in order to salvation. In this state of mind her concern and distress were extreme. She was conscious that religion had been her choice, practice, and delight; but she could see no change that answered her views of the new birth. She was desirous of making a public profession of christianity and of joining the church of Christ, but supposing herself

unregenerate, she judged herself unfit both for communion with the church and for the happiness of heaven. Under these impressions her religious exercises were interesting, ardent and persevering. Her belief in the holy scriptures and in Jesus Christ, her repentance for sin, with abhorrence of it, and her resolutions to follow Christ seemed to be scriptural; but yet she could not be easily convinced that she had experienced such a reformation from sin to holiness, as was necessary to acceptance with God and final salvation.

The truth probably was, she had been early and imperceptibly led into the love and practice of religion, under the combined influence of a religious education, christian examples, and the divine spirit of truth and grace, and was renewed and sanctified before she was conscious of it. Hence she could not perceive the deep depravity of human nature, as many do, nor the deceitfulness of a heart practically corrupted, which she did not possess, nor the power of sin, the influence of which she had never felt. She had no prevailing wicked dispositions to overcome, no vicious practices to renounce, no new exercises of piety to commence, nor acts of benevolence to render, to which she had not been accustomed. To her, wisdom's ways had already become pleasant and vicious practices odious. If any thing was wanting to render her a real christian, it was something in principle of action or motive to duty. We say not that even in this point there was an essential defect. We are inclined to think that the call of public duties and privileges, when her mind and years had become mature, arrested her attention with more than usual force—that she had early imbibed the opinion that none ought to approach the Lord's supper without clear evidence of regeneration—that she looked for *such* evidence as is professed and visible in the reformation of the habitual and long impenitent sinner—and not finding *this* in herself, hastily inferred that she was destitute of true religion, and in a state of condemnation. In the course of some few months her mind was enlightened on the doctrine of regeneration and the special ordinances of the gospel; a comfortable hope was inspired, tranquillity was restored, and she devoted herself to God with increased fervor and affection. Her mind being calm, and public duty more plain, she joined the congregational church in Charlestown, where she frequently passed weeks and months with her relatives, and never afterwards manifested any painful doubts of her good estate, nor any coldness in the cause of religion.

At the age of thirty two, she was married to Mr. John Thoreau of Boston, and took the maternal charge of eight young children, whom she cordially adopted and ever treated as her own. She had herself one child only, and that lived but a few hours. Mr. Thoreau lost his health, moved to Concord, and there finished his course like a christian, piously committing his

children to the protection of their Father in heaven, and with great satisfaction, to the affectionate care of his afflicted wife.

The charge of so many young children, had been undertaken with much diffidence and with earnest prayer for wisdom and grace. Being left to bear alone the weight of obligations and cares, she had recourse, the most humble and persevering, to the throne of grace, and trusted in the promises of God. She obtained grace to be faithful, and was one of the best of mothers. Her children were wont to speak of her as without fault. The filial affection and duteous behavior of the children, rewarded her solicitous attention and greatly lightened her cares. So entire and perfectly satisfactory was reciprocal affection, between parent and children, that they never felt, nor heard suggested without pain, the idea of mother-in-law, and children-in-law.

Mrs. Thoreau continued, as usual, the practice of worship, with reading daily the holy scriptures, and adopted the reading of forms of prayer, either in person or by the older children. An example this, highly worthy of imitation. Though she was a woman of great diffidence, and had a very low opinion of herself, yet she never appeared to want courage in religious duty.

Mrs. Thoreau was left in easy circumstances, and she used her means of living in the most prudent, charitable and religious manner. All her powers were devoted to God and duty, without the least appearance of ostentation. She was active in the proper business of her station, and cheerful in social intercourse, but spent a large portion of her time in reading religious books, and in the exercises of devotion. This employment for years was often protracted to late hours at night, when she was free from the cares and interruptions of the world. In her diet she was rigidly temperate, and carefully refrained from unnecessary sleep. A friend suggested to her his fears, that she was drawing too hardly on her health and constitution. Her reply was, that she was in perfect health and found no inconvenience from her manner of life. The truth was, as she had expressed to some friends, that she felt her need of being diligent and earnest in her endeavors to make religious improvement, and to be more holy and useful. Her state of mind, her religious desires and exertions are, perhaps, best described by what St. Paul says of himself, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." No person without particular acquaintance with her could justly estimate the earnestness with which she sought heavenly-mindedness and to be more and more holy in

heart and life. Her walk with God was close, constant, humble, and cheerful. Like her blessed Lord and Master, whom she followed with profound reverence and ardent affection, she acknowledged God in all she did, enjoyed, and suffered. In times of rejoicing her altar was warm with incense of praise; in times of doubt and trouble she asked of God wisdom to direct, consolation to support, and grace to help. In one point she was particular, *viz.* in declining to read controversial publications on religious subjects, lest her mind should be perplexed more than edified, and the acquisition of holiness, which was with her a primary object, should be impeded rather than promoted. Her religion induced her to instil, as far as possible, the principles of religion into the minds of her children, and to "train them up in the way they should go."

Mrs. Thoreau excelled many christians in meekness, charity, and patient submission to the will of God. Meekness in her appeared to be the genuine fruit of the spirit of Christ, which she had largely imbibed, and not the effect of native diffidence, for her mind and passions were naturally susceptible, active and vigorous. She constantly exhibited a bright resemblance to Him who was most emphatically "meek and lowly in heart."

The various expressions of her charity proved it to be *that* without which we are nothing in religion. In alms-giving she was conscientious and liberal, and sought for proper objects with tenderness and delicacy. God had given her a benevolence and largeness of heart, that far exceeded her ability. Candor was an amiable and conspicuous trait in her character. She loved and respected all christians who exhibited the disposition and the example of Christ. Of several clergymen, whom she knew to differ in opinion on some points in theology, she repeatedly said, she could hear them preach with equal satisfaction. She appeared to delight in visiting the chamber of sickness and the house of mourning, as well as the cottage of poverty. She was remarkable for her sympathy both with people in prosperity and in adversity. At once she seemed to enter into the feelings of her friends, and always had something pertinent to offer, both to chasten the excess of joy, and to comfort the afflicted, and encourage the desponding.

But the virtue which shone the brightest in the constellation that adorned her was patient submission to the will of God, and especially in her last, long, and distressing sickness. This sickness was a kind of rheumatism, that deprived her of the use of her limbs, and for nearly three years rendered her entirely helpless. At first the disorder was not attended with acute pain; but distress increased till it became extreme, and nature was exhausted. Her mind, however, was not in the least impaired, but rather brightened and strengthened. To be suddenly reduced in the midst of life, from perfect health, social enjoyments, delightful progress in practical piety, active benevolence, and

iguished usefulness, to a of debility, inaction, pain, anguish, without the hope covery or speedy termina- was no ordinary trial. It . furnace uncommonly heat- And this state she long en- l with a patience and sub- on, a faith and hope, a calm- and, fortitude, rarely to be vith—such as exhibit in a degree and an impressive ier the power and consola- both of christianity and pirit and grace of God. Not rd of complaint or repining uttered by her; and when- the subject of her trials was ioned, she would bring to the goodness and mercy of to her, which, she said, far ded her sufferings and her rs of thankfulness.

ıtil the last year of her life ook an interest in the or- y affairs of her family, ask- nformation and giving direc- . The reason she assigned iis attention was, it appear- gratify her children and to a little out of their view approaching dissolution, h they could not realize out extreme affliction. In erness to them she did not ess her own despair of re- y for more than two years. is but justice to mention, that Thoreau possessed a hap- culty of self-command. She indeed very sensible to caus- joy and grief, to kindness injury, yet she was always reatly composed and never, aps, "spake unadvisedly her lips." The nearer she oached the solemn hour of 5, the stronger was her faith and the brighter were her future prospects. She pretended to no triumph of faith, but her hope was "as an anchor to her soul, both sure and stedfast," which diffused through her whole mind inexpressible peace and tranquillity, and to observing friends, seemed in a wonderful manner to bring heaven down to earth. Her hope was founded on the mercy of God through the mediation and atonement of Jesus Christ, and she was not only willing, but desirous to depart and to be with her Lord. On the last Sabbath in May, 1814, in the fifty first year of her age, she quietly fell asleep in full expectation of a glorious resurrection to life eternal. Thus lived and thus died one of the most excellent, beloved and lamented of women.

It is natural to remark, that christianity exemplified in the extremes of prosperity and adversity, seldom fails to arrest attention, to encourage the hearts and excite the admiration of the virtuous; and it often commands the approbation and respect of the vicious. Being exhibited in its own native simplicity and beauty, it must appear lovely, for its origin is heavenly and its fruit beneficent and useful. Christianity is frequently to be seen in a very engaging manner in persons placed in retired conditions of life, whose peculiar trials call for the exercise of every christian grace and virtue, and give them favorable opportunities to manifest the power of godliness and the supports and consolations of religion. Sketches of the lives of such christians may be encourag-

ing and quickening to many readers who had no personal acquaintance with them. The charms of the portrait may animate to an imitation of the original. With hopes of such happy effects, we have offered some leading features in the character of Mrs. Thoreau, whose religion was uncommonly enlightened, pure and effectual. Let us imitate her heavenly life, that we may resemble her in a peaceful death.

PRIVATE WARS UNDER THE FEUDAL SYSTEM.

From the days of Constantine the custom of national wars became popular among christians, and God gave them blood to drink. The barbarous tribes of the north of Europe were permitted to overturn the Roman empire and to spread carnage and desolation in every quarter. Having in a great measure exterminated the former inhabitants, they took possession of the land and divided it, according to their pleasure. These conquerors established what has been called the *feudal system.* A multitude of military leaders acquired large possessions, assumed titles of dignity, and each had a number of vassals or dependants under his control.

These lordly barons severally assumed the power of avenging wrongs, or insults by private war. If one considered himself as injured by another, the business was settled by blood. The injured person was allowed to be his own judge as to the measure of vengeance to be inflicted, in case he proved successful. All the vassals and all the relations of each of the combatants were regarded as concerned in the war, and obliged to fight, or exposed to suffer. As provocations were frequent, these private wars became so numerous and so continual, that they threatened the depopulation of the country.

These barbarous nations professedly embraced the christian religion. They "changed the *object,* not the *spirit* of their religion. They endeavored to conciliate the favor of the true God by means not unlike to those which they had employed to appease their false deities. Instead of aspiring to sanctity and virtue—they imagined that they satisfied every obligation of duty, by a scrupulous observance of external ceremonies."* With such views of religion, they might feel safe, while they indulged every passion which the gospel was designed to subdue.

The clergy of those dreadful times adopted the custom, "claimed and exercised the right of private war." In some instances it was thought indecent for them to fight in person. In such cases they employed champions to fight for them. "But on many occasions the martial ideas to which ecclesiastics of noble birth were accustomed, made them forget the pacific spirit of their

* Robertson's Charles V, vol. i. p. 23.

profession, and led them into the field at the head of their vassals."*

Not only public insults, and such crimes as civilized nations regard as capital, but disputes relating to property, were made the grounds of these private wars, and decided by the sword.

After the custom was established among the men of eminence, it was claimed and supported as a *natural right.* Laws were made determining the extent to which the relatives of the parties should be regarded as concerned in the wars. At one period all were included who fell within the *seventh* degree of affinity. Thus a multitude of innocent relations, as well as vassals and tenants, were exposed to destruction by the animosity of two ungodly gentlemen; and these "private wars were carried on with all the destructive rage which is to be dreaded from violent resentment when armed with force and sanctioned by law."†

The havoc made by this warfare, became at length so great, that kings and clergymen raised their voices to put an end to the custom. Various expedients were adopted, which had but a temporary effect. The edicts of kings against the custom, were regarded by the barons as *infringements* of their *natural rights.* Several councils of the clergy issued decrees to put an end to the carnage. One council decreed, that any one who should thus transgress, should be denied christian privileges while he lived, and christian burial after his death. This however was insufficient. In A.D. 1032, a bishop of Aquitaine said, "that an angel had appeared to him, and brought a writing from heaven, enjoining men to cease from their hostilities." This proclamation happened to be made "in a time of public calamity, and the effect was so great, that a general peace ensued for seven years. This was called *the truce of God.*" But the custom was afterwards revived, and became so intolerable, that the nobles were induced to enter "into voluntary associations, binding themselves to refer all matters of dispute, whether concerning civil property or points of honor, to the determination of the majority of the associates."

This bloody custom was continued in Europe, from the seventh to the eleventh century. It was adopted in Britain, the land of our forefathers, and was continued till the time of William the Norman. By this custom the ferocity of the Goths and Vandals became associated with the papal church, and naturally augmented the evils introduced by the reign of Constantine.

It may be proper to remark, that these private wars were not a substitute for public or national hostilities. When a nation was invaded, the private wars were laid aside, and these petty tyrants combined against the common foe.

It may now be asked, what profit may we derive from this portion of history? And from a custom which was long since abolished?

1. We may learn something

* Robertson's Charles V, p. 217, note. † Ibid. p. 218.

of the detestable character of the custom of public war, which is now popular among christian nations. Those private wars were public wars in miniature. The barons had as good a right to declare private war, and to expose all their dependants and connexions to death or misery as the rulers of nations have thus to expose whole communities of a larger size. What rational argument can now be brought in support of public wars, or the conduct of rulers in waging them, which might not have been urged in former ages in favor of private wars and the conduct of the barons? Do any now plead that the custom of public war is *necessary* and a *natural right?* Thus the barons vindicated their custom, and with equal reason. And had it been a popular custom for several centuries, for mechanics and farmers to decide their petty disputes by bloody combats, with axes, the custom might now have been supported as *necessary*, *just*, and *honorable*, with the same propriety that the barons vindicated their conduct, or that the rulers of nations may be vindicated, in waging public wars.

Every man of common sense can now see, that the custom of private wars was much more calculated to multiply and aggravate offences and wrongs, than it was to diminish their number or procure redress. It is precisely so with the custom of national wars. Had not the rulers of nations contrived to shift off the dangers and calamities of war from themselves, and to cast the load of evils upon their unoffending subjects, the custom of war would long ago have been abolished.

2. We may see a *possibility* that a sanguinary custom of long standing may lose its popularity, and become an object of general abhorrence to posterity. Where is the christian or the civilized man, who can read the history of private wars without being shocked at the delusion and madness, which gave popularity to such a savage custom, among men professing the christian religion! We are amazed that they could think such a monstrous custom consistent with the spirit of the gospel or the dictates of reason and common sense. In the same manner, it is believed, future generations will be affected in reading the history of the public wars of our age.

3. The history of private wars not only shows the possibility that public wars may cease; but it affords ground to hope that such will be the case; and suggests the way in which the event may be brought about. The remonstrances made by the united voice of the clergy against private wars could not fail to have considerable influence in leading men to reflect on the abominable injustice of the custom. If the declaration of one revered bishop, that he had received a writing from heaven, requiring a cessation of hostilities, could have so powerful an effect as to produce a peace for seven years; something surely may be done by the united endeavors on the part of the clergy of our age, in showing the palpable opposition there is between the war spirit and the

spirit required in those writings which they all have received from heaven.

We may add, The evils of private war became so intolerable that the barons were induced to form associations, binding themselves to submit their disputes to the decision of a majority of the associates. By such associations the custom was laid aside. Now, what should hinder the rulers of nations from imitating this wise example? Have not the calamities of war been sufficiently felt by them? If not, let them in future bear their own war expenses, and fight their own battles, till they are compelled to feel the calamities of war, and to form associations to put an end to their inhuman and sanguinary custom.

GIBBON'S ACCOUNT OF EARLY CHRISTIANS.

"The humble christians were sent into the world as sheep among wolves; and since they were not permitted to employ force, even in defence of their religion, they should still be more criminal if they were tempted to shed the blood of their fellow creatures in disputing the vain privileges or the sordid possessions of this transitory life. Faithful to the doctrine of the apostle, who in the reign of Nero had preached the duty of unconditional submission. The christians of the three first centuries preserved their conscience pure and innocent of the guilt of secret conspiracy or open rebellion. While they experienced the rigor of persecution, they were never provoked either to meet their tyrants in the field, or indignantly to withdraw themselves into some remote and sequestered corner of the globe. The protestants of France, of Rome, of Germany, and of Britain, who asserted with such intrepid courage their civil and religious freedom, have been insulted by the invidious comparison between the *primitive* and the *reformed* christians."

EXTRACTS FROM HILLARY,

A bishop who lived in the fourth century.

"It is a thing equally deplorable and dangerous, that there are as many creeds as opinions, and as many sources of blasphemy as there are faults among us, because we make creeds arbitrarily, and explain them as arbitrarily. The Homoousian is rejected, and renewed and explained away by successive synods. The partial or total resemblance of the Father and Son, is a subject of dis-

pute for these unhappy times. Every year, nay, every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces, we have been the cause of each other's ruin."

"But now, O lamentable! they are the suffrages of the earth that recommend the religion of God, and Christ is found naked of his virtue, while ambition must give credit to his name. The church reproves and fights by banishments and prisons, and forceth herself to be believed, which once was believed, because of the imprisonments and banishments she herself suffered. She that once was consecrated by the terrors of her persecutors, depends now on the dignity of those that are in her communion. She that once was propagated by her banished priests, now banisheth the priests."

I HATE VAIN THOUGHTS.

[Connected with p. 269.]

It is really surprising how dexterously and cunningly the artifices of fable will fold up the poison of a work in the complications of a narrative. It is commonly supposed by those who look no farther than the surface, that where no opinions are openly maintained hostile to the common principles of christianity, that all is well, and that if the reader's contempt and hatred are directed against acknowledged superstition only, that no harm is done by any fictitious representations. But how often does it happen, that the only symptoms of piety and the only instances of devotion which are permitted to deform the characters of a novel, are introduced only to heighten the ridicule and contempt to which some weak wight is destined, while the favorite actors in the story are as free from all appearance of piety, as if no God existed. Besides it is a common opinion, that in any work the interests of morality are sufficiently secured, if vice be made to lead at last to misery, and virtue at last to happiness. But after having been tempted to palliate the faults of a character for the sake of his rare and dazzling qualities, and to wish a thousand times in the course of the tale, that the institutions of society and the laws of God would relax in his favor a little of their rigor; how absurd is it after all the passions have been engaged on the side of the indiscreet hero, to suppose that the cause of virtue is secured, because poetical justice is administered at last.

Further, it is commonly said, that characters should be drawn as they appear in life, with the customary mixture of virtues and vices. If then any readers are more inclined to pity the unfortunate criminal, than to detest his crime and avoid the example, this, it is said, is nothing more

than what is daily found in real life. But why is it necessary that a character should be portrayed merely because it is *natural?* There are some characters which should never be contemplated, and, more which should never be described. If fictitious writing is always to be an exact representation of what passes in the world, we know not why it would be less dangerous to rush at once into the world and learn its wickedness in person. In the first case the principles may be perverted, while the manners are pure; in the other, the manners may be stained, while the principles are uncorrupt. Because the world contains men, whose crimes seem to be lost in the blaze of their virtues, and whose passions are thought sublime only because they are unconquerable, we know not why these should be made the common heroes of fictitious history, and the reader made to lose his abhorrence of their faults by observing that great virtues and great vices are represented as inseparable.

It is indeed to be lamented, that at a time when the means of intellectual improvement are so widely extended, and a taste for reading is becoming universal, the first productions offered to young minds should be fictions, which can hardly add to the head a truth unqualified with error, or to the heart a sentiment without exposing it to be misled. For of all the wanderings of the imagination, none are more dangerous, than those which are generated by the perusal of books in the closet; because to the ignorant and unfortified, a book is an instructor, to which they implicitly resign their faith, supposing *that* is to be believed, which has gained the sanction of the press.

"I hate vain thoughts," says David, "but thy law do I love." These two clauses seem to be placed in opposition to each other, as if a love of God's law would correct or prevent the vain and mischievous employment of the thoughts. There is indeed much truth and propriety in the antithesis; for there is nothing which will more effectually cure the disorders of the imagination, than an habitual spirit of rational piety; and nothing which will more certainly rectify the errors of the judgment, and reinstate the fundamental truths of morality, than frequent and faithful appeals to the word of God. Here the airy castle builder, who loves to revolve schemes of future conduct, and rove through fancied Elysiums of his own planting, may learn, that even if all his schemes of bliss should be executed on earth, he would still be unhappy; because there is nothing in this world permanent or worthy to be compared with the glory that is to be revealed. Here the melancholy and tender spirit, which loves to dwell in solitude on the joys and sorrows through which it has passed, may find its energies awakened and the twilight of its thoughts illumined by the cheering prospects of bliss and bright eminences of future improvement, which the gospel of Jesus Christ holds out to his disciples. Here to the mind whose moral discernment has been obscured by the dazzling and deceitful light which fictitious histories present, may bring the characters of its favorite he-

roes to the book of God, and judge what kind of figure they would make in their old places if new-modelled in the spirit of Christianity or copied from the character of Christ. It would soon be seen that the meek, humble, unresisting, unambitious, peaceable character of the christian would be set down as a poltron in many a high wrought scene of modern distress, and on many a brilliant theatre of modern courage. Let this law then be the light to our feet and the lamp to our path. In any doubtful point of romantic casuistry, when the judgment seems yielding to the enchantment of the fancy, and under the name of pity, or of charity, or of admiration, or of impartiality, we find our abhorrence of sin diminishing; when full of enthusiasm we look round in every company, wishing that we could find the creature of our fancy even with all his imperfections on his head. Let us hasten at the first moment of leisure to the law and to the testimony, and keep our thoughts with all diligence, knowing that out of them are the issues of life.

BAXTER ON HUMAN CREEDS.

Mr. Editor,

In the following extract, Mr. Baxter, in a striking manner, mentions some of the effects and evils of framing human creeds as tests of faith. Observations of a man so eminent for his piety and zeal, his labors and usefulness, will probably be better received and more candidly considered, than they would be, coming from the pen of some of your correspondents or of yourself. If the reader should deem the language or manner somewhat harsh or uncouth, he should recollect that Mr. Baxter wrote in the 17th century, when writers and readers were less fastidious, than at the present day. He will also see that some of the most eminently pious then, as well as now, contended earnestly for christian liberty and for faith in the gospel, rather than in human formularies.

L.

"By the occasion of heretics, quarrels and errors, the serpent steps in, and will needs be a spirit of zeal in the church; and he will so overdo against heretics, that he persuades them, they must enlarge their creed, and add this clause against one, and that against another, and all was but for the perfecting and preserving of the christian faith. And so he brings it to be a matter of so much wit to be a christian (as Erasmus complains,) that ordinary heads were not able to reach it. He had got them with a religious cruelty to their own and others' souls, to lay all their salvation, and the peace of the church, upon some unsearchable mysteries about the Trinity, which God either never revealed, or never clearly revealed, or never laid so great a stress upon; yet he persuades them, that there was scripture proof enough for these: only the scripture spoke it but in the premises, or in darker terms, and they must but gather into their creeds the consequences, and put it into plainer expressions, which heretics might not so easily corrupt, pervert, or evade. Was not this reverend zeal? And was not the devil seemingly now a christian of the most judicious and forward sort? But what got he at this one game?

1. He necessitated implicit faith even in fundamentals, when he had got points beyond a vulgar reach among fundamentals. 2. He necessitated some living judge for the determining of fundamentals, *quo ad nos*, though not *in se*, (the soul of popish wickedness,) that is, what it is in sense that the people must take for fundamentals. 3. He got a standing verdict against the perfection and sufficiency of scripture, (and consequently against Christ, his Spirit, his apostles, and the christian faith,) that it will not afford us so much as a creed or system of fundamentals, or points absolutely necessary to salvation and brotherly communion, in fit or tolerable phrases; but we must mend the language at least. 4. He opened a gap for human additions, at which he might afterwards bring in more at his pleasure. 5. He framed an engine for an infallible division, and to tear in pieces the church, casting out all as heretics that could not subscribe to his additions, and necessitating separation by all dissenters, to the world's end, till the devil's engine be overthrown. 6. And hereby he lays a ground upon the divisions of christians, to bring men into doubt of all religion, as not knowing which is the right. 7. And he lays the ground of certain heart-burnings and mutual hatred, contentions, revilings, and enmity. Is not here enough got at one cast? Doth there need any more to the establishing of the Romish and hellish darkness? Did not this one act found the seat of Rome? Did not the devil get more in his cloke in one day, than he could get by his sword in three hundred years?—Yea, and where modesty restrains men from putting all such inventions and explications in their creed, the devil persuaded men, that they being the judgments of godly and reverend divines (no doubt to be reverenced, valued, and heard,) it is almost as much as if it were in the creed, and therefore whoever dissenteth, must be noted with a black coal, and you must disgrace him, and avoid communion with him, as an heretic.—Had it not been for this one plot, the christian faith had been kept pure; religion had been one, the church had been one, and the hearts of christians had been more one than they are. Had not the devil turned orthodox, he had not made so many true christians heretics, as Epiphanius and Austin have enrolled in the black list. Had not the enemy of truth and peace got into the chair, and made so pathetic an oration as to inflame the minds of the lovers of truth to be over zealous for it, and to do too much, we might have had truth and peace to this day. Yea still, if he see any man of experience and moderation stand up to reduce men to the ancient simplicity, he presently seems the most zealous for Christ, and tells the unexperienced leaders of the flocks, that it is in favor of some heresy that such a man speaks; he is plotting a carnal syncretism, and attempting the reconcilement of Christ and Belial; he is tainted with popery, or Socinianism, or Arminianism, or Calvinism, or whatsoever may make him odious with those he speaks to. O what the devil hath got by overdoing!"

AN HISTORICAL SKETCH OF THE ENGLISH TRANSLATIONS OF THE BIBLE.

(Continued from page 278.)

ABOUT three years elapsed before the translators commenced the work, during which interval seven of the fifty four persons, nominated by the king, are supposed to have died, as Fuller's list of the translators contains only forty seven. The names of the persons, the places where they met, and the portions of scripture assigned to each company, are as follow:

Westminster 10. Dr. Andrews, fellow and master of Pembroke hall in Cambridge, then dean of Westminster, afterwards bishop of Winchester; Dr. Overall, fellow of Trinity college, master of Katherine hall in Cambridge, then dean of St. Paul's, afterwards bishop of Norwich; Dr. Saravia; Dr. Clarke, fellow of Christ college in Cambridge, preacher in Canterbury; Dr. Laifield, fellow of Trinity in Cambridge, parson of St. Clement-Danes. Being skilled in architecture, his judgment was much relied on for the fabric of the tabernacle and temple. Dr. Leigh, arch-deacon of Middlesex, parson of Allhallows-Barking; Master Burgley, Mr. King, Mr. Thomson; Mr. Bedwell of Cambridge, vicar of Tottenham, near London.

The Pentateuch; the history from Joshua to the first book of the Chronicles, exclusively.

Cambridge 8. Master Lively, Mr. Richardson, fellow of Emanuel, afterwards D. D. master first of Peter house, then of Trinity college; Mr. Chadderton, afterwards D. D. fellow first of Christ college, then master of Emanuel; Mr. Dillingham, fellow of Christ college, beneficed at ———, in Bedfordshire, where he died; Mr. Andrews, afterwards D.D. brother to the bishop of Winchester, and master of Jesus college; Mr. Harrison, the Reverend vice master of Trinity college; Mr. Spaulding, fellow of St. John's in Cambridge, and Hebrew professor therein; Mr. Bing, fellow of Peter-house in Cambridge, and Hebrew professor therein.

From the first of the Chronicles, with the rest of the history and the Hagiographa, viz. Job, Psalms, Proverbs, Canticles, Ecclesiastes.

Oxford 7 Dr. Harding, president of Magdalen college; Dr. Reynolds, president of Corpus Christi College; Dr. Holland, rector of Exeter college, and king's professor; Dr. Kilby, rector of Lincoln college, and regius professor; Master Smith, afterwards D. D. and bishop of Gloucester. He made the learned and religious preface to the translation. Mr. Brett, beneficed at Quaintan in Buckinghamshire; Mr. Fairclowe.

The four great Prophets, with the Lamentations, and the twelve lesser Prophets.

Cambridge 7. Dr. Duport, prebendary of Ely, and master of Jesus college; Dr. Brainthwait, first fellow of Emanuel, then master of Gonvil and Caius college; Dr. Radclyffe, one of the senior fellows of Trinity college; Master Ward, of Emanuel college, afterwards D. D. master of Sidney college, and Margaret professor; Mr. Downes, fellow

of St. John's college, and Greek professor; Mr Boyse, fellow of St. John's college, prebendary of Ely, parson of Boxworth in Cambridgeshire; Mr. Ward, of king's college, afterwards D. D. prebendary of Chichester, rector of Bishop-Waltham, in Hampshire.

The prayer of Manasseh and the rest of the Apocrypha.

Oxford 8. Dr. Ravis, dean of Christ church, afterwards bishop of London; Dr. Abbot, master of University college, afterwards archbishop of Canterbury; Dr. Eedes, Mr. Thomson, Mr. Savill, Dr. Peryn, Dr. Ravens; Mr. Harmer.

The four Gospels, the Acts of the Apostles, and Apocalypse.

Westminster 7. Dr. Barlowe, of Trinity hall in Cambridge, dean of Chester, afterwards bishop of Lincoln; Dr. Hutchinson, Dr. Spencer, Mr. Fenton, Mr. Rabbet, Mr. Sanderson, Mr. Dakins.

The Epistles of St. Paul, and the other canonical epistles.

That they might proceed in the work to the best advantage, the king recommended a careful observance of the following rules:

1. The ordinary Bible read in the church, commonly called the *Bishop's Bible*, to be followed, and as little altered as the original will permit.

2. The names of the Prophets, and the holy Writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.

3. The old Ecclesiastical words to be kept; as the word *Church* not to be translated *Congregation*, &c.

4. When any word hath divers significations, that to be kept, which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.

5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

6. No marginal Notes at all to be affixed, but only for the explanation of the *Hebrew* or *Greek* words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.

8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

9. As any one company hath dispatched any one Book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful in this point.

10. If any company upon the review of the Book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, let-

ters to be directed by authority to send to any learned in the land for his judgment in such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to move and charge as many as being skilful in the tongues, have taken pains in that kind, to send their particular observations to the Company, either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the deans of Westminster and Chester for Westminster, and the king's Professors in Hebrew and Greek, in each university.

14. These Translations to be used when they agree better with the text than the Bishops' Bible, *viz.* Tyndal's, Coverdale's, Matthews's, Whitchurch's*, Geneva.

Instruction was also given, that beside the learned persons employed in translating, there should be three or four of the most eminent divines in both universities assigned by the vice chancellor, upon conference with other heads of houses, to be overseers of the translations.

"The translators," Selden observes, "took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue; and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, or Italian, &c. If they found any fault, they spoke; if not, he read on."†

Nearly three years were spent in this laborious and important service. When the work was finished, and three copies of the whole Bible were sent to London, one from Cambridge, one from Oxford, and one from Westminster; a new choice was to be made of two persons out of each company, six in all, to review the whole translation, and polish it, and extract *one* out of all the three copies, to be committed to the press. For this service, Mr. Andrew Downe, fellow of St. John's college and king's Professor at Cambridge, and Mr. John Boyes, were sent for to London, out of the Cambridge Company; where, meeting their four fellow labourers, they went daily to Stationers Hall, and in three quarters of a year fulfilled their task. Last of all, Bilson, bishop of Winchester, and Dr. Myles Smith, again reviewed the whole work, and prefixed arguments to the several books; and Dr. Smith was ordered to write a Preface. This Translation, with a Preface and Dedication to king James, was first published in 1611, with the following title: "The Ho-"ly Bible, containing the Old Tes-"tament and the New, newly trans-"lated out of the original tongues, "and with the former Transla-"tions diligently compared and "revised.

"*By his Majesty's special command.*

"*Appointed to be read in Churches.*"†

* This seems to intend the Great Bible, printed 1539 and 1540, by Edward Whitchurch, one of king Henry VIII's printers, and Grafton. *Johnson.*

† Fuller's Church Hist. B. x. Lewis' Hist. Eng. Transl. ch. v. Collier's Eccles. Hist. P. ii. B. viii. Neal's Hist. Puritans, P. ii. ch. ii.

(To be continued.)

RELIGIOUS INTELLIGENCE.

ELEVENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, MAY 3, 1815.

We have recently had the pleasure of receiving the last Annual Report of the British and Foreign Bible Society and most gladly shall we present it to our readers in as ample a form as our limits will admit.

At the last Annual Meeting, the Members of the British and Foreign Bible Society were encouraged to indulge the pleasing hope, that the pacification of Europe, which then happily prevailed, would lead to a more extensive adoption of the principle of their Institution; and your Committee, in reporting their Proceedings during the eleventh year of its establishment, have the satisfaction to be able to state that this expectation has been amply verified.

The Bible Societies which have been instituted on the Continent, during the period in question, are equally numerous and important.

Your Committee will first notice, in regular succession, those Societies, the formation of which was materially assisted by the presence, advice, and exertions of their zealous and active coadjutor, the Rev. Robert Pinkerton, during the course of his return to Russia, beginning with the Netherlands Bible Society, established at Amsterdam under the Presidency of His Excellency Mr. Roel, Minister of the Interior. Among other encouraging circumstances attending its formation, it is gratifying to remark that many Catholics subscribed themselves Members of it.

The example of Amsterdam was almost immediately followed by the inhabitants of Rotterdam, at which place a Bible Society was instituted on the 4th of July. Of this His Excellency Mr. Van Hoogstraaten, Member of the States General, is President.

The Grand Duchy of Berg Bible Society is the next in order. It was established at Elberfeld, which, with Barmen, is situated in Wupper Valley, equally famous in Germany for the extent of its manufactories, its diversity of religious denominations, and the pious character of its inhabitants. *In the cause of the Bible they were all united.* The sphere of operation of this Society includes a very large population, of which a great proportion are Catholics.

It is affecting to add the information reported by Mr. Pinkerton on good authority, that many thousands of them never saw a Bible; and that among some, even the meaning of the word Bible was totally unknown.

"In Hanover, as in Petersburgh, I saw," says Mr. Pinkerton, "the Lutheran, Calvinistic, and Catholic Clergy, join hands to promote the good cause; and some of these persons assured me, after the Meeting, that though they had been teachers of the same religion in this city for many years, yet they had never had an opportunity of speaking to each other. Oh! what a blessed plan, which is capable of bringing together the long divided parts of the Christian church!

"When the chief Catholic Priest entered the room, he came straight to me, grasped my hand in the most cordial manner, and with a countenance beaming with joy, said, 'I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion that the Scriptures should be put into the hands of every class of men, and that even the poorest and the meanest should have it in their power to draw divine instruction from the Fountain Head.'"

This worthy Clergyman accepted the office of a Director of the Society with great pleasure, and promised that he would labour to promote its object to the utmost of his power.

The zeal of Mr. Pinkerton was no less favourably received at Berlin, where the Prussian Bible Society has been established under the Presidency of His Excellency Lieutenant General Von Dierecke, Tutor to the Crown Prince of Prussia. The Plan of the Society having been presented to his Prussian Majesty, he was graciously pleased to approve it, and to confirm its Laws; and as a further proof of the interest which his Majesty feels in its success, he has granted to the Society the freedom of the Letter-Post.

It may be proper to add in this place, that the Bible Society which had existed at Berlin since the year 1805, and with which your Committee had maintained a most pleasing and useful Correspondence, has now merged in the national Institution of the Prussian Bible Society.

From Berlin Mr. Pinkerton proceeded to Dresden, where he had the happiness to witness the establishment of the Saxon Bible Society, under the Presidency of his Excellency Count Hohenthal, the Minister for Religion. For a most interesting account of the formation of this Institution, your Committee must refer to a letter from the Rev. Dr. Dœring, Chaplain of the Court of Saxony, regretting that the limits of their Report admit only the following selection from the conclusion of it:

"Thus the Saxon Bible Society was formed. Universal was the impression, and loud the gratitude expressed both towards the Parent Institution in London, and its worthy Member, Mr. Pinkerton. Tears of joy glittered in many an eye, and the name of the Lord was glorified. May he command his blessing on this holy union!"

Mr. Pinkerton, in passing through Warsaw, held also a preliminary meeting in the palace of Prince Czartorisky, a nobleman of the first rank, talents, and respectability, for the purpose of forming a Polish Bible Society; at which meeting, certain regulations were proposed and adopted, subject to the approbation of His Majesty, the Emperor of Russia.

Of Poland, it is asserted, there is such a want of the Scriptures in that country, that a copy of the Bible is scarcely to be obtained at any price. It is to be hoped, therefore, that the proposed Institution will be regularly formed, and that its exertions will be commensurate to the spiritual wants of the people, and bestow on them that blessing which they so greatly need.

Mr. Pinkerton, before he left Warsaw, made judicious arrangements for the distribution of 250 Polish Bibles, and 500 New Testaments, as well as of a number of German Testaments and Bibles, which had been consigned to his charge for that purpose by your Committee.

The Societies which have been enumerated, were established in less than three months after the last Annual Meeting. Of all, it may be observed, that the proposal for their institution received a most ready and cheerful acquiescence; that at the Meetings convened for this purpose, the greatest joy and harmony prevailed; and finally, that from the rank, abilities, and respectability of the Presidents, Vice-Presidents, and Directors of these Associations, there is every reason to hope, that their example will have an extensive influence, and their exertions a most beneficial effect.

Your Committee, anxious to assist both the establishment and operations of these Societies, have made the following grants to them: viz.

		l.	*s.*	*d.*
Netherlands Bible Society,		500	0	0
Berg	ditto,	500	0	0
Hanoverian	ditto,	500	0	0
Prussian	ditto,	500	0	0
Saxon	ditto,	500	0	0

and they have since granted 100*l.* to the Prussian Bible Society for its Auxiliary at Potsdam; and the like sum to the Saxon Bible Society for promoting an edition of the New Testament in the Wendish dialect, for the use of the poor Wendes or Vandals in Lusatia.

RUSSIAN DOMINIONS.

The course of their Report having conducted your Committee towards the Russian dominions, they will now

advert to the transactions of this Society, in connexion with the North of Europe, beginning with the Bible Society at St. Petersburgh, which has now assumed the title of "The Russian Bible Society." Of this Institution, formed under the immediate patronage of his Imperial Majesty, and superintended by a nobleman not less distinguished by his piety and abilities than by his high rank, it may be generally observed, that its proceedings are conducted with a zeal and energy which promise substantial benefits to the inhabitants of the widely extended Russian Empire. The great object to which its exertions are directed, is, to procure a large number of copies of the Holy Scriptures for distribution at the lowest rate; and for the accommodation of various classes, its Committee have ordered them to be printed in seven different languages, while the Committees of Auxiliary Societies, in connexion with the Parent Institution at St. Petersburgh, are printing them in several other dialects. The number of Bibles and Testaments now printing by the Russian Bible Society, is stated at 92,000 copies.

The Moscow Bible Society, which almost rivals that at St. Petersburgh in the number of Subscribers and Contributors, has undertaken the charge of an edition of 5000 Bibles, and the same number of Testaments, in the Slavonian language, for the use of the native Russians, and the printing of the New Testament is now nearly finished. In the course of 260 years, not more than 50,000 copies of the Slavonian Bible have been printed.

The Committee of the Auxiliary Society at Moscow have also cheerfully undertaken, at their own expense, the printing of 5000 copies of the Georgian New Testament.

The Russian Bible Society has voted a sum for assisting the Committee at Revel, in printing an edition of the Bible in the Revelian Esthonian dialect.

The Committee of the Bible Society at Dorpat have established a kind of Bible Associations in correspondence with it, one in every parish, under the direction of the Pastor.

The Committees of the Societies at Mittau and Riga are occupied in printing 14,000 Lettish New Testaments. To the four Bible Societies of Mittau, Riga, Dorpat, and Revel, 1000 copies of the German New Testament have been ordered from St. Petersburgh, by your Committee, at the expense of the British and Foreign Bible Society.

Your Committee have granted the sum of 200*l.* to the Russian Bible Society, in aid of its Auxiliary Society, formed at Arensburg, the capital of Oesel, for that and the neighbouring islands. The scarcity of the Scriptures is described to be so great in these parts, "that even some, who are teachers of others, are destitute of a Bible."

Among other works now in the course of execution by the Bible Society at St. Petersburgh, your Committee point out to the particular notice of the General Meeting, the printing of the Persian Translation of the New Testament, by the late revered and lamented Henry Martyn.

A copy of it was brought to St. Petersburgh by His Excellency Sir Gore Ousely, Bart. Ambassador Extraordinary from his Britannic Majesty to the Court of Persia, who has obligingly undertaken, during his continuance in Russia, to superintend the press.

Your Committee have had the satisfaction to assist the printing of this important work, by a grant of 300*l.* to the Russian Bible Society.

Various intelligence from the Crimea, received by the Committee of that Society, authorises the pleasing expectation, that the circulation of the Tartar New Testament, printed at Karass, with the aid of the British and Foreign Bible Society, will prove a blessing to the Mahommedans in that quarter, where also a Turkish edition of the Scriptures is much wanted. A Mufti, whose title designates his connexion with the Mussulman priesthood, and to whom a Tartar New Testament had been presented, accepted it with exultation, and with many expressions of gratitude; he has become an annual subscriber of fifty rubles to the Society at St. Petersburg,

and has signified an anxious wish to become a Member of it. He has also expressed a solicitude to obtain a copy of the Bible in his own language, the Turkish.

Your Committee are proceeding with a version of the Calmuc New Testament, the translator of which, residing at St. Petersburgh, the Bible Society in that city has kindly undertaken to print it, at the charge of the British and Foreign Bible Society. As this dialect is likely to be understood by other Mongolian tribes in Siberia, and the confines of China, they look to the beneficial effects of this work with pleasing anticipation.

The two following facts cannot fail to excite a deep and anxious interest:

That the number of professed Christians in the three provinces abovementioned, exceeds half a million; and

That in the 2000 churches which they contain, there are not 200 copies of the Bible.

The Members of the Society will therefore learn, with no small satisfaction, that not only an edition of the Georgian New Testament is printing at Moscow, as beforementioned, but that the Archbishop most heartily agreed to promote the establishment of a Georgian Bible Society on his arrival at Tiflis, the capital.

Your Committee have further to report, under this head, that the first Annual Meeting of the Russian Bible Society was held at St. Petersburgh on the 20th of last September. On this solemn and interesting occasion, the first Dignitaries of the Greek, Catholic, Armenian, and Georgian churches attended, in their sacerdotal garments, united in amity and peace.

The proceedings of the day were conducted by the universally beloved and respected President, Prince Galitzin. For particular details on this interesting subject, your Committee must refer to the Appendix. It is sufficient to state here, in the words of Mr. Pinkerton, "that the universal silence which prevailed while the Report of the Committee was reading, burst in mutual expressions of astonishment, gratitude, and joy, over the gloriously simple principles and blessed effects of their beneficent Institution."

The immediate effect of this Meeting was the accession of three Metropolitans, five Archbishops, and two distinguished Laymen, to the list of Vice-Presidents to the Society.

The total number of Auxiliary Bible Societies connected with the Parent Society at St. Petersburgh, is now nine; two of which have lately been instituted at Woronesk, and Kaminesk, in the south of Russia, and others are in contemplation.

At a meeting of the Committee of the St. Petersburgh Society, subsequent to the General Meeting, the project for Bible Associations was considered, and unanimously approved; and each Vice-President and Director had his district assigned to him, in order to carry the plan into effect.

The Armenian Bible, in quarto, for the accommodation of the Armenian inhabitants in Russia, who have subscribed liberally to the Institution, is now printing; and a specimen of it has been received in this country.

Your Committee have agreed to assist this desirable undertaking, by a donation of 500*l*. As a further proof of the interest which the Armenians take in the publication of the Scriptures, it is only necessary to mention, that they have subscribed for half the edition of the New Testament, consisting of 5000 copies, now printing.

Your Committee will conclude their Report respecting Russia, with the following quotation from a letter addressed to the Right Honourable the President, by His Excellency Prince Galitzin.

"The object of the Society is from day to day becoming more generally known and understood from its beneficent effects; its funds are increasing by the subscriptions and donations of many thousands of new Members and Benefactors. Thus our Institution is enabled, as it advances, to extend the sphere of its operations, and through the increasing aid which it receives

from all classes of people in the Empire; among whom the Russian Clergy, by their own liberality and persuasion of others, are peculiarly distinguished. The peasantry in the villages lay together their rubles and kopees, to support the good cause of the Society; thus manifesting, that they have right ideas of its pious work. The demand for Bibles increases from day to day so much, that the Society knows not how to satisfy it. Such, my Lord, are evident marks of the grace of God, that bringeth salvation to all men, and leadeth them, therefore, to the knowledge of the word of life."

Such a description cannot be heard without suggesting the most heartfelt prayers to God, for his blessing on an Institution formed for supplying the spiritual wants of the almost innumerable subjects of the Russian Empire; and in consideration of the vast and extensive field of operation, and the energy with which the Russian Bible Society continues to prosecute its object, your Committee have voted a third donation of 1000*l.* in aid of the general fund of that Institution.

SWEDEN.

Your Committee, having closed their Report respecting Russia, have now to solicit the attention of the General Meeting, to the proceedings in Sweden, in reference to the object of this Society. Of the activity displayed by the Evangelical Society at Stockholm, no further, proof is necessary than that it has printed 40,600 Testaments, and 13,500 Bibles.

Your Committee, anxious to assist these meritorious exertions, granted the sum of 300*l.* to this Society, to aid the printing of a pocket Swedish Testament, on standing types, which was much wanted; and a further sum of 200*l.* to enable the Society to extend the distribution of Bibles among the poor in Sweden.

The three Auxiliary Bible Societies of Gothenburg, Westeras, and Gothland, mentioned in the last Report, are no less actively employed in circulating the Holy Scriptures within their several departments.

The exertions of all have been assisted by donations from the British and Foreign Bible Society, in proportion to their respective spheres of operation.

Your Committee have now to report, with feelings of unfeigned regret, an event which cannot fail to excite a general correspondent sympathy, the death of the Rev. Dr. Brunnmark, in August of last year.

In concert with the Reverend Secretary of the Evangelical Society, at Stockholm, he formed the plan of a General Swedish Bible Society, which was afterwards submitted to the King, with a request that he would become its Patron; to which His Majesty was pleased to signify his gracious assent; and the Crown Prince, at the same time readily assented to be the first Honorary Member of the Society. The sudden journey of the King towards the western frontiers of his kingdom, prevented His Majesty putting his sign Manual to it before he left Stockholm.

Your Committee have now the satisfaction to announce, on the authority of a letter from His Excellency Count Rosenblad, that the New Bible Society at Stockholm obtained the Royal confirmation on the 22d of February last. This venerable Nobleman is the President, and has already demonstrated the deep interest which he feels in the success of the Institution, by the measures which he has adopted for promoting the formation of Auxiliary Societies in Sweden, as well as for the establishment of a Bible Society in Norway. His Excellency's letter bears ample testimony both to the merits of Dr. Brunnmark and Mr. Paterson. Your Committee, upon receiving the Plan of the Constitution of the Swedish Bible Society, voted the sum of 500*l.* in aid of its funds.

DENMARK.

The prospect in the neighbouring kingdom of Denmark is not less promising than in Sweden.

On the 22d May, 1814, a most

respectable Meeting was convened in Copenhagen, at which the Right Rev. Dr. Munter, Bishop of Zealand, a name which indentifies the union of profound and extensive learning with genuine piety,) presided, when a proposal for establishing a Danish Bible Society was made and adopted. The resolution of the Meeting having been submitted in a Memorial to his Danish Majesty, he was pleased to express his approbation of it in the following terms, extracted from the Danish Gazette:

"With peculiar pleasure we learn, that the Right Rev. Doctor Munter, Bishop of Zealand, and several others, exert themselves to establish in our kingdom of Denmark a Bible Society, with a view of spreading religion, by distributing Bibles to the people, either gratis, or for a moderate payment. We therefore do hereby grant to the said Society, under the name of the 'Bible Society,' in our kingdom of Denmark, our highest protection."

The connexion of Iceland with Denmark, naturally leads your Committee next to that country.

In the course of last year, it was visited, at the request of this Society, by the Rev. Ebenezer Henderson. The more immediate object of his journey to Iceland, was to give the natives of it the full benefit of the measures adopted for supplying them with the Holy Scriptures, by a judicious distribution according to their respective wants.

Your Committee will only briefly observe, that Mr. Henderson, who carried with him the recommendation of Bishop Münter, was most kindly welcomed; that he received the greatest encouragement from the Bishop and Clergy of Iceland, as well as from the most respectable Civil Authorities, in the discharge of his commission; that he employed two months in perilous journeys into the interior of the country: that, wherever he went, he was welcomed with enthusiasm, and scarcely left a place without being followed by the benediction of its inhabitants. The want of the Holy Scriptures was lamentably felt, and the ardour of the people to obtain a copy of them excessive; yet, notwithstanding this scarcity, he had the satisfaction to receive frequent proofs of the acquaintance of the Icelanders with the general contents of the sacred volume; and that, taken as a body, they exhibited the strongest marks of a religious disposition.

From the correspondence of the Rev. Mr. Paterson, your Committee have the pleasure to learn, that the Finnish Bible Society flourishes, and that the grant of 200*l.* by the British and Foreign Bible Society for supplying the Swedish inhabitants of Finland with the Scriptures, has produced the happiest effects.

During Mr. Paterson's residence at Abo, he proposed the establishment of Auxiliary Societies, which the Committee there agreed to adopt. In consequence of urgent representations of the great want of a quarto edition of the Scriptures in the Finnish dialect, and of the inability of the Bible Society at Abo to undertake it without further assistance, your Committee have granted 500*l.* to promote this specific object.

GERMANY.

Having stated the most material occurrences in the three Northern kingdoms of Europe, your Committee will now report the substance of their communications with other parts of the Continent, beginning with the North of Germany.

Under this head, they have first to announce the establishment of the Lubeck Bible Society, in substitution of the Bible Committee which had previously existed at that place. The plan of this Institution, which has been formed with the sanction of the Burgomaster of Lubeck, and with the cooperation of the first Members of the Government, was proposed by Mr. Paterson, and its formation and operations have been assisted by a grant of 100*l.* from your Committee.

The exertions of the Rev. Mr. Patterson have proved no less successful in promoting the formation of the Hamburg-Altona Bible Society, which was also assisted by the personal efforts of the Rev. Doctor Schwabe.

To this Society, your Committee have granted the sum of 300*l.* They have also had the additional satisfaction of being informed, that Bremen, nobly following the examples of Lubeck and Hamburg, has recently established a Bible Society; and they have presented it with a donation of 100*l.*

They have next the pleasure to report the formation of a Bible Society at Dantzick, after the plan of the Prussian Bible Society. Of this his Excellency J. W. de Weikman, Privy Counsellor of His Prussian Majesty, is the President.

The donation of 50*l.* on the part of the British and Foreign Bible Society, for the gratuitous distribution of Bibles among the inhabitants of that city, who had most severely suffered from its bombardment, proved the more immediate occasion of the establishment of this new Institution.

Your Committee have since made an additional grant of 200*l.* to be applied in the same manner.

The personal exertions of the Rev. Dr. Schwabe have also been successful in procuring the establishment of a Bible Society at Erfurt, for the province of Thuringia, to which the sum of 300*l.* has been granted in aid of its funds.

The Wuertemberg Bible Institution has made progress, both in collecting subscriptions and donations in various parts of the kingdom, and in printing a large 8vo. edition of the German Bible, which it expects to finish in the course of the present year. His Majesty, the King of Wuertemberg, has also granted the Institution the freedom of postage for all its letters and parcels, and allowed it the use of a seal, with the inscription, "Authorized Bible Institution at Stutgardt."

Official information has also been received, of a Branch Bible Society, formed by the United Brethren for Herrnhut, Niesky, and Kleinwelke, in connexion with the Saxon Bible Society.

Your Committee have again to mention the Netherlands Bible Society, the centre of which is in Amsterdam, for the purpose of adding the gratifying intelligence, that thirty more Bible Societies have been instituted in different parts of the United Netherlands, all which, together with Rotterdam, beforementioned, are considered divisions of it.

A plan has been adopted for instituting Bible Associations in Amsterdam and its environs; according to which, that city and its suburbs, comprising nearly 200,000 inhabitants, will be divided into 32 districts, in each of which a Bible Association will be formed.

Intelligence from Königsberg, of October last, states, that the printing of the Lithuanian Scriptures, which had been interrupted by the absence of the Rev. Professor Rhesa, has been resumed, and with respect both to the Old and New Testament, was rapidly advancing.

An additional grant of 200*l.* to the Bible Committee ot Königsberg, has enabled them to procure additional types, and to print 3,000 extra copies of the Lithuanian New Testament, separately.

A Bible Society has been recently instituted at Königsberg, in connexion with the Prussian Bible Society at Berlin, with the concurrence of the Members of the above Committee, who will nevertheless continue their operations until they have completed the works they have in hand.

Your Committee have observed, with pleasure, the pious zeal and active exertions of the Zurich Bible Society, under the presidency of the venerable Antistes Hess, the head of the Zurich Clergy; and as a further proof of the deep interest which they take in the success of its labors, they have presented it with an additional grant of 200*l.* for the purpose of aiding the printing of a German Bible in octavo. This assistance has enabled the Society to undertake a large edition of the German Bible.

A letter from the Committee of the Bible Society at St. Gall, mentions the following interesting circumstances:

I. That the Canton of St. Gall contains upwards of 100 Catholic parishes, in which the reading of the Scriptures was formerly prohibited to the people, but that eighty or ninety of the

parishes which form part of the Diocese of the Bishop of Constance, have received free permission to peruse them; and

2. That the acquaintance of the Catholics with the Scriptures becomes more and more general among them in those parts.

The situation of this Society, as well as that of Bâsle, being particularly calculated for promoting the circulation of the Scriptures among the Roman Catholics, your Committee, with a view to promote this desirable object, have presented to each the sum of 100*l.*

The Bible Society at Bâsle has printed and circulated the Italian and Romanese New Testament. The Romanese Old Testament, in the Engadin dialect, was also in progress. All these works are materially assisted by the co-operative exertions of the Bible Committee at Chur. The Bâsle Society has also completed an edition of 10,000 copies of a German Bible, on small types. This Institution proceeds with a vigour, activity, and prudence, which intitle it to the grateful acknowledgments of every friend of the Bible. Its Bibles and Testaments are circulating, not only in Switzerland, but also in several parts of Germany and France; both among Protestants and Roman Catholics; to the latter of whom, it has of late paid particular attention.

Information has also reached your Committee, that Bible Societies have been instiuted at Lausanne, for the whole of the Canton de Vaud, and at Geneva; to each of which your Committee have voted 200*l.* provided their Constitutions be found conformable to the principles of the British and Foreign Bible Society.

With respect to France, your Committee have endeavoured to promote the circulation of the Holy Scriptures in that country, by a donation of 500*l.* to the Consistories in Paris, for French Stereotype Testaments for the use of Protestants; and have also subscribed 250*l.* to a stereotype edition of Maître de Sacy's version of the New Testament for the use of the Catholics in France.

Your Committee, under the head of Continential Affairs, have to report, that having received information from Mr. Pinkerton, of a Turkish Translation of the whole Bible in manuscript, which had been deposited for a century and a half in the archives of the University of Leyden, they have happily obtained the temporary possession of it, through the kindness of the respectable head of that University, Mr. Professor Kemper.

It is now consigned to the care of His Excellency Baron Von Diez, Counsellor of Legation to His Prussian Majesty, and formerly Ambassador at Constantinople, for the purpose of being printed at Berlin, at the expense of the British and Foreign Bible Society.

The Committee have the satisfaction to add, that this venerable nobleman, who, with the knowledge and talents requisite for the task, unites a cordial zeal for the propagation of Divine truth, has most obligingly undertaken to revise the version, and superintend the printing of this valuable manuscript. He has already examined it sufficiently to pronounce the translation accurate, and the style most excellent.

AMERICA

From the Continent of Europe, your Committee will next proceed to America; and it is with the highest satisfaction they report the rapid increase of Bible Societies within the United States, as a most agreeable and convincing proof, that the zeal for the circulation of the Holy Scriptures is no less ardent and active in the Western Hemisphere, than in the old Continent. In the month of March 1814, they amounted to thirty-eight, and their number is now stated to be sixty-nine, with a prospect of three more.

The spirit of cordiality which animates these societies, and the filial regard expressed by them for this Institution, are calculated to enhance the gratification excited by the wide adoption of its principle within the American Union.

The Managers of the Virginia Bible Society consider "all Bible Societies forming one grand Institution, whose simple and benevolent design is to make known the salvation of Jesus

Christ to all nations. They, therefore, rejoice in the prosperity of all; and particularly they wish it to be understood that they experience the liveliest satisfaction in contemplating the continually increasing resources and the continually extending operations of the British and Foreign Bible Society."

The Secretary of the New York Bible Society thus concludes his letter: "And while we behold our Forefathers and Brethren across the Atlantic, pressing forward with vigour, and outstripping us in the race, our hearts exult in the view. We bid them God speed, and strive to imitate so glorious an example."

The capture of a vessel, conveying a considerable quantity of Bibles and New Testaments to the Cape of Good Hope, by an American privateer, has afforded to the Bible Society at Massachusetts another opportunity of displaying its filial regard for this Institution.

The Treasurer and Assistant Treasurer, on the first notice of the arrival of the captured books, purchased them on their own responsibility.

Their proceedings were ratified at an Annual Meeting of the Society, whose thanks they received for their anticipation of the wishes of every Member; and the corresponding Secretary of the Society communicates information of the transaction, with a notice, that the redeemed Bibles and Testaments were again the property of the British and Foreign Bible Society.

Your Committee most sincerely rejoice at this opportunity for repeating their cordial acknowledgments for the truly christian and liberal conduct of the Bible Society at Massachusetts; and have, in return, placed the Bibles and Testaments at the disposal of that Society.

The attention of your Committee to supply the American prisoners of war, has been noticed by the Secretary to the Bible Society at Virginia, in terms which will be heard with pleasure.

"The Managers of our Society had a Meeting this day, when for the first time it was communicated to them that the American prisoners in England had received the particular attention of your Agents for the distribution of the Bibles. I will not attempt to express the pleasure which this communication afforded. Who, that has the feelings of a man or a Christian, will not be delighted to see, amidst the calamity of war, the mild genius of Christianity dispensing its blessings and affording its consolations."

It is due to the benevolence of the writer, the Rev. J. H. Rice, to mention, that before the institution of the Virginia Bible Society, he distributed among the British prisoners of war a number of Bibles which were well received.

To aid the operations of the Bible Societies in America, your Committee have, since the last Annual Meeting, granted the following sums:

	l.	*s.*	*d.*
To the Philadelphia Bible Society, for printing German Scriptures,	200	0	0
To the New York Bible ciety, for printing French Bibles,	200	0	0
To the Delaware Bible Society,	100	0	0

Besides donations in Books to other Societies.

Your Committee have received a most gratifying account of the distribution of Dutch Bibles and Testaments sent to Surinam, in South America. The eagerness to obtain them, was only equalled by the gratitude, reverence, and attention with which they were received.

The Committee, anxious to promote as far as in their power the circulation of the Holy Scriptures in Canada, have directed a supply of Bibles and Testaments, in the English and French languages, to the amount of 100*l.*, to be placed at the disposal of the Committee of the Quebec Auxiliary Society, in addition to the usual return of a moiety of its contribution.

It remains further to notice the continued zeal of the Nova Scotia Auxiliary Society at Halifax, by the trans-

mission of remittances to the amount of 600*l.* in furtherance of the object of this Institution; making a total of 800*l.* since its institution in November, 1813. Branch Societies have been added in the principal towns of that Province.

The Auxiliary Societies at Pictou and Quebec have also renewed their contributions.

In the Island of Antigua an Auxiliary Society was instituted on the 9th of February last, which has commenced with a very respectable subscription.

An opening has also been recently made for transmitting some copies of the French Scriptures to the inhabitants of St. Domingo, through a gentleman returning to that Island. 100 Bibles and 250 Testaments have been placed at his disposal, and every encouragement has been given him to promote the formation of a Society in that important and interesting station.

Your Committee have availed themselves of every practicable opportunity for promoting the circulation of the Scriptures in the West Indies; and for this purpose have supplied copies of them for gratuitous distribution or sale within several of the Islands.

The connexion of the British and Foreign Bible Society with Africa, is necessarily more limited than with the other quarters of the globe: the following information, arising out of it, will not be found deficient in interest.

AFRICA.

The Bible and School Commission, established under the immediate patronage of the Government at the Cape of Good Hope, has adopted a resolution for the annual transmission of 25*l.* to the British and Foreign Bible Society. Your Committee trust, that, through the medium of this establishment, the circulation of the Scriptures will be progressively extended; and with a view to this desirable object, they have supplied the above Society with Bibles and Testaments on credit.

A considerable importation of Dutch and German Testaments from Bengal, had proved a seasonable supply to Converted Hottentots at four Missionary Stations in Southern Africa. The Rev George Thom, from whom this intelligence was received, adds the encouraging information, that he had visited two settlements of Hottentots, containing collectively 650 inhabitants, as well as that at Bethelsdorp; that he had heard some of the Hottentot youth and children read very well; and that the whole Bible was much read by the Christian Hottentots.

Your Committee have also great pleasure in reporting an application which they have received for an additional number of Bibles and Testaments for the use of the converted Namaquas, a tribe of South Africa. The Rev. C. Albrecht, by whom it was preferred, had begun a translation of the Gospel of St. Matthew into the Namaqua dialect, which, if his health permits, he hopes to complete.

The ready acceptance of some Arabic Bibles at Yongroo, in Western Africa, by the Mahommedans, encourages a hope that they may be more extensively circulated, and has produced an application from the Rev. G. Nylander for a further supply. He states that the King of Bullam, to whom he presented a Bible in Arabic, recommended it to the first strangers who visited him; and that, in a visit which he made to the King, he saw about twenty Mahommedans, and an aged Mussulman teacher in the midst of them reading the Bible. He requested, and with great thankfulness accepted, a Bible from Mr. Nylander, saying, "When I come home, I shall read this book to all my people."

Under this head, your Committee have only further to add; that they have furnished the Church Missionary Society with Arabic Bibles, for distribution in Western Africa and India; that the Schools at Sierra Leone, under the direction of the Colonial Chaplain, have been supplied with English Bibles and Testaments; that a number has been granted to the Missionary Committee in the connexion of the late Rev. John Wesley, for a similar purpose; and that various individuals have been entrusted with copies for distribution in Africa.

EAST INDIES.

Your Committee have now to report the measures carrying on in the East Indies and China, for promoting the circulation of the Holy Scriptures; beginning with the information transmitted by the Secretary to the Corresponding Committee of the British and Foreign Bible Society in Bengal.

A most interesting Memoir, presented to your Society, through that Committee, by the Missionaries at Serampore, exhibits a detailed account of their progress in translating, printing, and publishing the Scriptures in eighteen eastern dialects, eight of which are in use within the British Dominions in India, and ten out of them. From later intelligence it appears that their translation has been extended to twenty-five languages, of which twenty-one are in the press.

Your Committee cannot but express their highest admiration of the great and successful exertions which have been made by the Missionaries at Serampore for communicating the treasures of divine truth and knowledge to the natives of the East in the dialects familiar to them. In aid of their works, grants have been voted by your Society, through its Corresponding Committee in Bengal, at different times, amounting to upwards of 13,000*l.* including the purchase of 2000 reams of paper, to replace that which was destroyed by fire in the year 1812.

Among other languages into which the Scriptures are translating, the Chinese requires particular notice, for the purpose of stating an improvement effected by the Missionaries in printing it by the invention of moveable metallic types, in substitution of the wooden blocks formerly used. The advantages of this invention, independently of the superior beauty of the characters, are these: that it will ultimately save both time and expense in a degree scarcely to be conceived; while it will admit all those improvements in the course of translation which must necessarily be progressive in such a work for many years. A copy of the Gospel of St. John in Chinese, printed with metallic types, has been received by your Committee.

Exclusively of the Versions made by the Missionaries themselves, they have been employed by the Corresponding Committee in printing Sebastiani's Persian translation of the four Gospels, and Sabat's Arabic version of the Gospel of St. Matthew. The labours of Sabat, which were for a time discontinued, have been resumed; and it is hoped that, by the application of his talents and learning, a perspicuous translation and neat edition of the whole New Testament may be obtained.

The printing of the Hindostanee translation of the New Testament, by the late Mr. Martyn, in the Persian character, was completed. Three thousand copies of the Gospels and Acts have been previously printed and circulated; and the Corresponding Committee have the satisfaction to be enabled to state, that wherever the Hindostanee Testament has been received, it has obtained the high approbation of the learned, has been generally understood by the natives, and had proved a source of instruction and comfort to many.

Your Committee have received the Third Report of the Calcutta Auxiliary Bible Society.

The circulation of the Portuguese New Testament has met with obstacles in the religious persuasion of those for whose use it was intended; but if it has not been adequate to the wishes of the Society, it has not been so limited, as to afford ground for discouragement.

One thousand copies of the Tamul Version of the New Testament, of which the typographical execution has been highly admired, have been sent to the Rev. Mr. Cæmmerer, successor to the late Dr. John, Head of the Danish Mission at Tranquebar. The remaining 4000 copies will be forwarded as required to Tanjore, Trichinopoli, Madura, Tinevelli, and other parts of the Peninsula where the Tamul language is current.

Two thousand copies of the Cingalese Version of the New Testament have also been printed, and the four

Gospels have been sent to Ceylon.

The Calcutta Bible Society has been under the necessity of relinquishing its intention of printing the Scriptures in the language of Canara, for the benefit of the native Roman Catholic Christians in the vicinity of Goa, as the Archbishop of that place has discouraged the proposal submitted to him for that purpose. The subject has since been referred to the Auxiliary Bible Society at Bombay.

A new work of prime necessity has been, however, undertaken by the Society at Calcutta, the printing an edition of 2,000 Armenian Bibles, the copies of which are so scarce in Bengal, as to be only attainable by the wealthy. The Armenians are scattered all over Asia. They have Churches in various parts of the Gangetic side of India: at Madras, Bombay, Surat, Bagdat, Busheer, Muscat, and other places. Jerusalem, Diarbecker, and Constantinople, are Patriarchal seats.

The printing an edition of the whole Scriptures in the Malay language, to which the Government at Fort William had agreed to contribute the sum of 10, 00 rupees, as mentioned in the last Report, is still suspended for necessary information; but the Bible Society at Calcutta has determined to print 3,000 copies of the New Testament only in Malay, for the benefit of the Schools at Amboyna.

In the list of Benefactions received by the Bible Society at Calcutta, it is pleasing to remark their acknowledgements of the sum of 1,000 dollars from an Association established in America under the denomination of "The American Board of Commissioners for Foreign Missions." They have also received an addition to their funds by Subscriptions at Fort St. George, where no Bible Society has yet been instituted. A letter from Dr. Carey, at Serampore, concludes with the following encouraging information:

"It is a fact, that though we have ten presses constantly at work, we have not had a copy of either the Bengalee or Hindoostanee New Testament the last six months, and are obliged to give away a single Gospel as soon as it leaves the press; yet we have demands from every quarter for copies."

Your Committee are happy to close this account with adding, that the greatest harmony prevails among all their fellow-labourers in Bengal.

From a deep sense of the importance of encouraging the exertions now making in Hindoostan for the circulation of the Holy Scriptures, your Committee have extended the assistance of the Society in proportion to their increasing magnitude, and have agreed to supply the Corresponding Committee of Bengal with the sum of 6,000*l.* for expenditure in the years 1813, 14, and 15, to which they have since added a further grant of 2,000*l.* for the year 1814, upon receiving the important information above communicated.

They have also voted to the Bible Society at Calcutta the sum of 500*l.* to enable them to reduce the prices of Bibles and Testaments for the use of the poor Europeans in India; and have also sent 500 English Bibles and 1,000 Testaments for sale or distribution at the discretion of the Corresponding Committee.

The proceedings of the Columbo Auxiliary Society, established at Ceylon, are also entitled to particular notice.

One of the first objects of its Committee was to ascertain the number of Christians in Ceylon, and the languages most familiar to them. The result of the inquiries directed to this point, has corrected the inaccuracy of former information, and gives the number of Native Protestants as 150,000, and that of the Catholics about 50,000, of which the great majority speak Cingalese, and the rest Malabar or Tamul. It is asserted, that scarcely a copy of the Scriptures in either of these languages is to be purchased in Ceylon.

The edition, therefore, of 5,000 copies of the Cingalese New Testament, completed at Calcutta, proved highly acceptable.

The Translation of the New Testament into the Pali is also in the course of execution. Several chapters have

finished, and the accuracy of the has been ascertained by their relation into common Cingalese, by Priests of Budahoo.

e intelligence from Madras re- principally to the distribution of ish Bibles and Testaments for- ed for that purpose, and it is satisfactory.

om intelligence communicated e Rev. Mr. Thomson, it appears, the demand for the Scriptures at as, in the native languages, is considerable; and in proof of it, ions that three Brahmins had ap- to him for New Testaments; and f them, a Gentoo teacher, wishing he Scriptures in that language, d to translate them from the il.

ur Committee have not received nformation from the Bible Society mbay, subsequent to the letter ioning its establishment; they voted to it the sum of 1,000*l.*

the 4th of June, 1814, an Aux- Bible Society was established at via, in the Island of Java, under anction of the Hon. Lieutenant rnor Raffles.

ie contributions at Batavia have liberal, and your Committee have ted the operations of the Java Society, by a grant of 500*l.*

only remains, under this head, to efore the Society the information ved from China. At the com- cement of the last year, the trans- n of the New Testament into Chinese language had been com- d by the Rev. Robert Morrison, professes to have derived consid- le aid from the Manuscript of a on thereof in the British Muse- and from later advices, it appears the whole had been printed.

ur Committee add, with great faction, that a practicable and safe e of circulating the New Testa- t has been adopted by the Rev. liam Milne, Mr. Morrison's col- ue, among the numerous Chinese ers in Java, Malacca, and Penang. e distributed nearly 750 copies of New Testament, among the Chi- at Java; together with 500 copies ie Book of Genesis, and very judi- ciously supplied eight Chinese Schools with Testaments for the Schoolmasters, by whom they were used as School-books.

He has had various applications from the Chinese for copies. It is due to His Excellency Lieut. Governor Raffles, to mention, that Mr. Milne received from him every encouragement and assistance in the prosecution of his charitable labours.

Your Committee have encouraged a further edition of Mr. Morrison's Chinese New Testament, for the benefit of the vast population, to which access can with facility be obtained, by an additional grant of 1000*l.*

By the joint labours of Mr. Morrison at Canton, and of the Missionaries at Serampore, it may be expected that a perfect version of the Chinese Scriptures will be accomplished.

Your Committee, having communicated the most material occurrences in the external relations of the British and Foreign Bible Society, have now to report the transactions connected with it in the United Kingdom.

GREAT BRITAIN.

[In the following part of the Report we have an account of 27 "Auxiliary Societies," formed since the Annual Meeting of the British and Foreign Bible Society, 1814, and of their several contributions. The lowest contributions of these new Societies was 11*l.* 1*s.* 0*d*; the highest, 878*l.* 3*s.* 8*d.*

Then follows a list of the contributions of 170 Auxiliary Societies formed prior to the Annual Meeting in 1814, of these the lowest annual contribution was 5*l.* 5*s.* 0*d.*; and the highest 2473*l.* 16*s.* 1*d.* There are 2 of 1700*l* each, and 6 others which exceed 1000*l.* each.]

The preceding detail renders it superfluous in your Committee to expatiate on the zeal, energy, and activity displayed by the various Societies under the denominations of Auxiliary Societies, Branch Societies, and Bible Associations, for enlarging the funds of the Parent Institution, or for providing the means of supplying the wants of the Holy Scriptures within their respective departments. Nor is the detail of contributions less interesting

as furnishing a most gratifying evidence of the high estimation which the British and Foreign Bible Society maintains in the public opinion.

The addition to the funds of the Society, by the liberality of individuals, have not been inconsiderable during the last year. While your Committee express their sincere acknowledgments for these contributions, they will only specify the following:

A donation from Thomas Bates, Esq. of Halton Castle, Northumberland, of a *Post-Obit* Bond for 2500*l*., subject to the lives of two persons upwards of sixty years of age.

A donation of 1000*l*. three per cent. Annuities, from John Hurnall, Esq. of Holborn.

And a donation from the Right Rev. the Lord Bishop of Durham, and the Committee for printing the Arabic Bible, of 173*l*. 2*s*. being a balance remaining in their hands, as well as of 106 copies of the Arabic Bible.

They cannot omit their particular thanks to the Rev. the Presbytery at Glasgow, for the continuance of their liberal Annual Collection, amounting in the present year to 904*l*.

To their friends in every part of Scotland, their thanks are eminently due for contributions, and exertions, augmenting from year to year, and evincing the continuance and growth of that lively interest which the Institution has ever possessed in the hearts of their Scottish Brethren.

Of Ireland it is gratifying to state, that the progress made in the course of the last year has been very considerable. Auxiliaries to the Hibernian Bible Society have been formed in the the King's County, and in the Counties of Kildare, Kerry, and Galway, where such Institutions were particularly wanted: and the foundation of a Bible Society has been laid in Longford. The Hibernian Bible Society has also successfully adopted the plan of forming Bible Associations, and has very strongly urged their establishment on its numerous Auxiliaries. Ten of these Institutions have been already formed, and more are expected to take place. In the course of the last two years the Hibernian Bible Society has issued from its Depository between 80 and 90,000 copies of the Scriptures: making, with the issues of former years, a total of nearly 200,000 copies.

Your Committee, under the head of Domestic Occurrences, have the melancholy duty to discharge, of expressing their sense of the loss which the Society has sustained by the death of three individuals, Members of the Institution.

The Rev. Thomas Charles, of Bala, to whose unwearied labours the Society is materially indebted.

Henry Thornton, Esq. M. P. the late Treasurer of the Society.

And lastly, the Rev. Dr. Claudius Buchanan, whose talents and exertions were particularly directed to printing an edition of the Syriac New Testament.

To detail the various instances in which grants of Bibles and Testaments have been made by your Committee, however gratifying it might prove, would occupy unnecessarily the time of the General Meeting, as they will all appear in an account annexed to the Report. But your Committee cannot avoid expressing their satisfaction in being able to state, that, exclusive of the instances mentioned in the Report, they have the most pleasing proofs both of the acceptance and the success with which the distribution has been attended.

They have only further generally to state, that the amount of copies of the Scriptures, issued from March 31, 1814, to March 31 of the present year, is—

126,156 Bibles,
123,776 Testaments,

making a total issued, from the commencement of the Institution, to that period,

516,479 Bibles
718,778 Testaments;

in all, 1,235,257 copies; exclusive of about 64,025 circulated at the charge of the Society from Depositories abroad: making a total of one million, two hundred and ninety-nine thousand, two hundred and eighty-two

copies, already circulated by the British and Foreign Bible Society.

Your Committee, having now discharged their duty in communicating the most material transactions connected with the British and Foreign Bible Society during the last year, conclude with some brief reflections, suggested by the facts stated in their Report.

That an institution formed for promoting the circulation of the Holy Scriptures, and restricted to that object alone, would approve itself to the good sense, piety, and benevolence of the Christian world, was reasonably to be anticipated; and the result has exceeded the most sanguine expectations.

Whether we look at home or abroad, we see an ardent active zeal for diffusing the heavenly light, which was graciously revealed to guide the benighted pilgrims of the earth to the mansions of eternal rest, peace, and joy; moving in a wide circle of Christian charity, whose circumference embraces the whole human race: a zeal which breathes the spirit of the heavenly hymn, when the Angel announced the birth of the Saviour of the world, "Glory to God in the highest, and on earth peace, good will to men."

Let us freely indulge the delight excited by contemplating this cheering and animating spectacle; although the political horizon no longer displays that serenity, which enlivened the prospects and exhilarated the hopes of the Society at the period of its last Anniversary. It is to be remembered, and confidence is connected with the recollection, that the foundation of the British and Foreign Bible Society was laid in a time of war; and that its fabric has been reared in all its fair proportions, and has acquired solidity and extension, during the prevalence of storms which threatened the annihilation of social order in Europe, and with it the destruction of religion itself.

Your Committee, now offering, for themselves and the Members of the Society, the tribute of unfeigned gratitude and devout thanksgiving to Almighty God, and humbly imploring the continuance of the Divine favour on the proceedings of the Society, have only to express their hopes, that an increasing sense of the infinite importance of the Holy Scriptures to the temporal and eternal well-being of mankind, will impart new vigour and activity to that zeal which at this period animates Christians for the diffusion of them; that the charity which has been consecrated to this pious use, will never cease to flow, until it shall have watered all the parched and barren spots of the habitable globe; and that the seed of the Word, which has been so extensively sown, may bring forth the fruits of righteousness even an hundred fold.

Whatever may be the final result of the efforts now making for promoting the happiness of the human race, by supplying them with the best means of moral and religious improvement, enough has appeared in the Records of the British and Foreign Bible Society, and in those of its several Auxiliaries, to shew, that in this respect the Scriptures have not been distributed in vain; that numerous instances have occurred in which they have proved sources of joy and consolation to the desolate and afflicted; and that even the moral and religious state of communities has been greatly meliorated by the perusal of them, as well as by the Christian feelings awakened through the Associations made for their distribution. The unfeigned anxiety which has been exhibited in many countries where the Bible is scarcely procurable, to obtain a copy of it, affords a gratifying presumption that the possession of this invaluable treasure is considered, and has proved, what a gracious God intended it to be, a real blessing.

It shall come to pass, says the Almighty by the mouth of the Prophet, that "I will gather all nations and tongues, and they shall see my glory." It is not for us to know the times and seasons, which God has kept in his own power; but we may be permitted to indulge a humble hope, that the distribution of that revelation which displays his glorious perfections, may be

made instrumental to the accomplishment of the prophetic word.

Let it be our care to improve the times and seasons which are given to us, for making known the ways of God upon earth, and his saving health to all nations; and to encourage, by our example and assistance, that zeal which has been so happily kindled: inculcating, both by our conduct and recommendation, a strict adherence to the principle of our Institution; to the gravity of its object, and the importance of its end; as the surest means of consolidating that spirit of Christian love, which harmonizes the various Societies co-operating in this sacred cause, and of rendering the Institution itself both permanent and extensively beneficial.

Above all, let us pray that the influence of that Holy Book which we circulate, may not only be felt in our hearts, but exhibited in our lives; that the Members of this and every other similar Institution may let their light so shine before men, that their Heavenly Father may be glorified; and finally, that those who distribute and those who receive the Holy Scriptures, may be found among the number described by the Apostle in his Apocalyptic Vision:

"*After this, I beheld, and lo, a great multitude, which no man could number, of all nations, kindreds, people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.*"*

To the invisible AUTHOR of Nature.—Selected.

"THY hand unseen sustains the poles,
On which this vast creation rolls,
The Starry Arch proclaims thy power,
Thy pencil glows in every flower;
In thousand shapes and colours rise,
Thy painted wonders to our eyes:
While beasts and birds, with labouring throats,
Teach us a GOD in thousand notes;
The meanest pin in Nature's frame
Marks out some letter of thy name.
Where sense can reach or fancy rove,
From hill to hill, from field to grove,
Across the waves, around the sky,
There's not a spot, or deep or high,
Where the Creator has not trod,
And left the footsteps of a GOD."

New Colleges.

A number of gentlemen of Meadville, (Pennsylvania) have associated themselves together for the purpose of establishing a College in that town. Timothy Alden, and Robert Johnson, are elected President, Vice-President, and Professors, and are to be the only Instructors at the first organization of the Institution. They have advertised in "Crawford's Weekly Messenger," July 29th, that the freshman class is to be admitted on the first of July, 1816.

"Many gentlemen of fortune, education and respectability are about to unite in an effort to establish a College near Winchester." It is supposed that Winchester in Virginia is intended. See Chronicle July 31, 1815.

Obituary.

Died, at Enfield, (Con.) the Rev. Nehemiah Prudden.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Francis Jackson,	Cambridge.	Mr. Thomas Prentiss,	Cambridge,
Mr. David Reed,	do.	Mr. Samuel Clarke,	do.
Mr. Joseph Allen,	do.	Mr. Henry Ware, jun.	do.
Mr. Jonathan P. Dabney,	do.	Mr. Rufus Hurlbut,	do.
Mr. Samuel Gilman,	do.		

* Some valuable communications have been postponed to give place to this long and interesting Report. ED.

THE

CHRISTIAN DISCIPLE.

No. 11. NOVEMBER, 1815. Vol. III.

ON THE ABUSES OF SACRED MUSIC.

MR. EDITOR,

There is no respect, in which the exercises of public worship have more improved in our capital and its vicinity, and, I believe, throughout New England, since the revolutionary war, than in the style and performance of sacred music. Every one, who has arrived at middle age, can well remember the time, when it was common to hear in our churches the worst tunes of the worst masters sung in the worst manner; when the most popular tunes abounded in fugues, were of the lightest kind and of the quickest movement; and when slow and solemn music, such as is best adapted to the purposes of religious worship, was rarely performed, except to excite merriment in inconsiderate minds at the taste of our ancestors.

These abuses proceeded to such a length, as in a degree to work their own cure. Serious people became convinced of the unfavorable influence of a bad taste in psalmody upon the cause of religion. They began to combine for a cure of the evil. This was however very gradually effected in the face of the most deeply rooted prejudices. Collections of sacred music were made by persons of taste and skill, who banished the jargon of modern corruptions as fast, as public sentiment would admit the change; till, I am happy to acknowledge, a growing number of our churches are furnished with tunes, at which correct taste is not disgusted, and religion is not obliged to mourn.

Still much remains to be reformed. It is painful to every one, who has a proper relish for this delightful exercise, to witness the manner, in which it is too generally practised. I refer not so particularly to the actual singers, as to the whole assembly. If we look around upon our common audiences, at the time of singing God's praises, we shall find a chilling languor too generally prevalent. Some will not take the trouble to open their books, and to accompany the performers. Others compose themselves to sleep, from which they are not aroused by the most sol-

emn truths, which follow. Nearly all appear to be sitting at their ease, as if at an interlude, which claims no attention, and which may be heard or neglected at pleasure. I am sorry to add, that examples of such remissness are sometimes set by preachers themselves, who employ the time of singing in preparing for the other services.

A still further abuse is, that the singers themselves often perform this exercise without manifesting an interest in it, as a religious service; and, after their part is acted, repay the indifference, with which they have been heard, by neglecting every other duty of the sanctuary.

But are arguments necessary to prove, that singing is a part and a highly important part of worship? Is it not inconsistent, hypocritical, sacrilegious, while some of the audience are celebrating the praises of the Most High in the sublimest strains, for others to feel no interest, and take no part in the service, unless to debase it by positive acts of impiety?

It cannot be denied, that singing, as too often managed, is but solemn mockery; and that with many, instead of promoting the great objects, which it is intended and adapted to accomplish, it is at best an unmeaning service.

It is highly desirable, that this subject may be regarded in a just light. In our houses of worship, I am happy to observe the practice of rising at the performance of this exercise gradually gaining ground. This gives it an interest, which it can no otherwise attain; for in this case it appears, as if the audience were disposed to consider it, as a common concern, and were unwilling to surrender this part of worship to a small part of the congregation alone.

It is to be hoped, that this practice will increase and prevail; for I see no reason, why we should not rise, as well in singing God's praises, as in celebrating them by prayer.

I would enlarge upon this subject, were not my sentiments fully and happily expressed by two writers* in your useful miscellany, to whose suggestions I desire earnestly to recal the attention of every reader.

ERASMUS.

THE JUDICIAL COMBAT.

THE account to be given of this sanguinary custom will be extracted from Robertson's history of Charles the v. vol. i—from p. 50 to 55 and note XXI.

The Judicial Combat was a custom which was adopted under the feudal system for the settlement of civil disputes between different persons. Not only questions concerning uncertain or contested facts, but general abstract points of law, were determined by the issue of a combat. This

* See vol. ii. pp. 108, 206, and 241.

mode of trial was considered as a solemn appeal to God, and the surest way of ascertaining the truth, and of obtaining a just and satisfactory decision on a disputed point. Not only might a man defy his antagonist, and call on him to make good his charges or prove his innocence by the sword; but the witnesses also were equally exposed to the challenge, and obliged to establish the truth of their testimony by the dint of arms, at the call of one of the parties. Nay, the magistrate or judge, when about to give his decision might be accused of iniquity or corruption, and challenged to defend his integrity by combat; nor could he refuse to fight without exposing himself to infamy.

After the custom was introduced, it became so popular, that it was extended to almost all classes of persons and cases. Clergymen, women, minors, aged and infirm people, if they could not or would not fight personally, were obliged to produce champions to fight for them. The clergy however remonstrated against this custom as repugnant to the spirit of the gospel and subversive of justice and order. But the maxims and passions which favored the custom, had taken such hold of the minds of men, that they disregarded those admonitions and censures, which would otherwise have filled them with terror. At length the kings of Europe exerted themselves to abolish the custom; but the struggle to support it was of long continuance and subsisted for several centuries. Although the custom gradually lost ground, some instances of this mode of trial occurred as late as the sixteenth century.

In speaking of the edicts of kings to abolish the custom Dr. Robertson observes, "no custom, how absurd soever it may be, if it has subsisted long, or derives its force from the manners and prejudices of the age in which it prevails, was ever abolished by the bare promulgation of laws and statutes. The sentiments of the people must change, or some new power sufficient to counteract the prevalent custom must be introduced. Such a change accordingly took place in Europe, as science increased and society advanced towards more perfect order."

Such was one of the sanguinary customs among Christains of former ages—such their mode of obtaining *justice*, and such their *courts of judicature!* Who is not shocked at the thought of his having descended from ancestors so ignorant, so savage, so ferocious and inhuman; and so blinded by the popularity of a barbarous custom!

But between the Judicial Combat and the present custom of war, there is an agreement in some striking and important particulars.

1. The custom of war is supported under the idea that it is a *necessary*, *just* and *honorable* mode of deciding a controversy. The Judicial Combat was supported on the same ground, and while the custom was popular, it was as necessary, as just and as honorable, as the custom of war is at the present time.

2. In the Judicial Combat the

parties exposed their lives in a savage appeal to God for the decision of a dispute by murderous warfare: Such is the case in the present custom of war.

3. The custom of the Combat exposed innocent people, to lose their lives who had no hand in the origin of a quarrel: So does war.

4. The Combat was a mode of attempting to obtain justice, or a redress of wrongs, as perfectly uncertain as a decision by lot, or by a game at cards: So is war.

5. In the Combat *force* and *art* were substituted for *reason* and *justice;* the issue to each of the parties depended less on the righteousness of his cause, than on his strength, his skill and dexterity in the use of arms: It is the same with the custom of war.

6. The custom of Judicial Combat gave opportunity for the greatest villains to escape punishment, and to acquire glory by destroying the innocent: So does the custom of war.

7. Nothing but strong delusions could ever have given popularity to the custom of Judicial Combat: In the same manner we must account for the popularity of war.

If the light derived from the progress of science was sufficient to abolish the custom of Judicial Combat, it may be hoped that the progress of religion will abolish the sanguinary custom of national wars.

Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews in the time of our Savior.

45.

Luke vi. 1. "It came to pass, *on the second sabbath after the first*, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands."

THERE is no other example of the use of the compound word, which is here rendered, *the second sabbath after the first;* and the endeavor to explain it, has not a little perplexed both critics and commentators. We will not however perplex our readers with long speculations, either of our own, or of others, upon it. But a few remarks may not be uninteresting, nor wholly unprofitable.

First, then, it is translated by one, "on the sabbath called *second-primé;*" it being considered "safest to render the word by one, similarly formed in our own language."* By another, "on the *first* sabbath *of the second month*"† By a third, "the *first after the second.*"‡ And in a copy of the Bible which I have, printed in 1599, it is rendered, "it came to pass *on a second solemn sabbath.*" We subjoin the

* Campbell Text and Note. † Wakefield. ‡ Beausobre and L'Enfant; and with this agree the translations of Lightfoot, Whitby, and others.

interpretations of some of the most eminent expositers of the New Testament.

1. The Jewish year had two beginnings; one with the month Tizri, corresponding with our September O. S.; and the other, with the month Nisan, corresponding with our month of March. There were consequently *two first sabbaths;* and this, it is supposed, was the second, and was therefore called, the *second first sabbath.*

2. When either of the three great annual feasts, of the passover, pentecost, or the feast of tabernacles, fell on the sabbath, that sabbath, it is said, had a peculiar respect paid to it, and was called a *great* or *first sabbath;* or, as in John xix. 31, *a high day.* Thus, when the day of the passover fell on the sabbath, it was called the *first first sabbath;* when on the day of pentecost, the *second first sabbath;* and when on the feast of tabernacles, *the third first sabbath.* This is the interpretation of Grotius, Hammond, and Le Clerc.

3. Sir Isaac Newton, in his observations on Daniel and the Revelations, supposes that the feast on the seventh day of unleavened bread, was considered as the second of two prime sabbaths; as easter day is called high easter, and its octave low easter, or low sunday. (See p. 154.)

4. One more, and as I think, the most correct, interpretation is, that the day here referred to, was *the first sabbath after the second day of the passover.* In Leviticus xxiii. verses 10, 11 and 15, it is said, "speak unto the children of Israel, and say unto them, when ye be come into the land which I give you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you. *On the morrow after the sabbath, the priest shall wave it, and ye shall count unto you,* FROM THE MORROW AFTER THE SABBATH,—*from the day that ye brought the sheaf of the wave offering,—seven sabbaths shall be complete;*" that is, seven sabbaths shall pass between the morrow after the sabbath of the passover, and the day of pentecost. In Canaan, the barley harvest began to be ripe, at the time of the passover; and the day of the wave sheaf, and the day of pentecost, respected each other, and both respected the harvest. The *sheaf of the wave offering,* which was a sheaf of barley, was presented to God, at once in supplication of a divine blessing upon the new fruits, of permisson to eat them, and to put in the sickle to reap them; as the offering of the first bread on the day of pentecost, fifty days afterwards, (Lev. xxiii. 15—17.) was an expression of gratitude for their work accomplished, and for their harvest gathered in. The seven sabbaths preceding the day of pentecost, being therefore counted from the second day of the passover week, the first was called, *the first sabbath after the second day of the passover;* the second, the second sabbath after the second day of the passover; and so on, to the seventh.—There are examples of days, numbered

by the ancient Jews, from the day of the wave sheaf. It is said of a number of disciples of some master, *they died fifteen days before pentecost, and thirty three after the sheaf.* And again, *this work was finished thirty three days from the day of the wave sheaf.* To the first sabbath succeeding this second day of the passover, it is believed that the evangelist referred in the text. This interpretation of Lightfoot, is adopted by Whitby, Beausobre and L'Enfant, and others.

It will not be unappropriate to append to this article, a few more Jewish peculiarities of opinion and of practice on the sabbath.

The reason, say they, of the command, that no calf, or lamb, or kid should be offered, till it was eight days old, (Lev. xxii. 27.) was, that nothing in this world becomes perfect, till a sabbath has passed over it.

The approach of the sabbath was proclaimed by the sound of trumpets, or of horns, and by two shouts more than were made at other times; the first giving notice to the people to abstain from work, and the other to distinguish between the common day, and the holy day which was approaching. When the sun was upon the point of setting, the trumpets sounded again, to give notice to the people, to light their sabbatical lamps. These lamps were to be kept burning 'till the sabbath was over; for it was thought to be unlawful, during that time, to kindle a fire. Even the poorest, if they begged their oil, felt obliged to have these lamps in their houses.—The trumpets were blown from a covered place, called *the covert for the sabbath,* (2 Kings xvi. 18.) where the kings sat upon the sabbath, and on other solemn occasions.

By a decree of the Emperor Augustus, the Jews were exempted from summons into any court of justice on fridays, after three o'clock in the afternoon, that they might attend to the business of the vigil; a part of which was, to wash their hands and feet in warm water, in order to meet the sabbath with greater decency.

The sabbath was a festival. The table was spread on that day with their best provision, which had been previously prepared; and the master of the house, having taken a cup of wine, and repeated the three first verses of the second chapter of Genesis, and pronounced the benediction of the sabbath, drank it; and the rest of the company drank after him. Three meals were always eaten on the sabbath. The first, on the evening of its entrance; the second, after morning prayer in the synagogue; and the third, at about the time of the setting of the sun, when the other public services of the day were over. The master of the family, at this time, gave thanks over a cup of wine; over the sabbatical lamp; and over some spices, which were prepared, as they say, to refresh any one who should faint for sorrow, in parting with the joy of the sabbath. The blessing of separation between the day which was closing, and that which was beginning, was then pronounced.

Two more lambs were sacri-

ficed on the sabbath, than on other days; and double the quantity of flour, and wine, and oil, was used for the meat offering. When the drink offering was poured out, the Levites sang the song of Moses, in the xxxii. chap. of Deutreonomy, *Hear O heavens, &c.* This song was divided into six parts, one only of which was sung on each sabbath. At the evening saerifice, they sang the psalm in the xv. of Exodus; *I will sing unto the Lord, for He hath triumphed gloriously, &c.*

A very great portion of the religious observances of the Jews, had no other basis than their *traditions;* but how corrupt appears the tendency of these traditions, and of the superstitious practices which they imposed, when we find *the Scribes and Pharisees watching Jesus, whether he would heal on the sabbath a man, whose right arm was withered; that they might find an accusation against him!* This is one of the very numerous evidences with which the gospels abound, of the very great depravity of the Jews in the time of our Lord; one of the many evidences, of the necessity of a new revelation. We may, perhaps, have an opportunity of comparing christian, with Jewish sentiments on this subject. (See Godwin's Moses and Aaron, B. 3. c. 4. Lewis' Orig. Heb. B. 4. c 16.)

SUMMARY OF THE CHRISTIAN CHARACTER, BY JUDGE HALE.

MR. EDITOR,

The following extract, containing a summary of the christian character, may perhaps engage more than the ordinary attention of some of your readers, as it was written by the celebated Sir Matthew Hale, Lord Chief Justice of England, who lived in the early part of the 17th century:—

"He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold on the message of redemption by Jesus Christ, strives to express his thankfulness by the sincerity of his obedience; is sorry with all his soul when he comes short of his duty; walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin; if he falls in the least measure, is restless till he has made his peace by true repentance;—he who is true to his promise, just in his dealings, charitable to the poor, sincere in his devotions—that will not deliberately dishonor God, although with the greatest security of impunity: he that hath his hope and his conversation in heaven; he that dares not do an unjust act although never so much to his advantage; and all this because he sees him that is invisible, and fears him because he loves him; fears him as well for his goodness as his greatness: Such a man, whatever be his sect or profession, or by whatever religious name he calls himself, or is called by others, he hath *the life of religion* in him, and that life acts in him, and will conform his to the image of his Savior, and go

along with him to eternity, notwithstanding his practice or non-practice of many indifferent things.

"On the other side, if a man fears not the eternal God, dares commit any sin with presumption, can drink to excess, lie, swear vainly or falsely, live loosely, break his promises; such a man, though he practise every ceremony never so curiously, notwithstanding a thousand external conformities, or zealous opposition to them, he wants *the life of religion.*"

It is observable, that in the foregoing extract, none of those opinions which alienate and divide christians into parties, are found. All metaphysical and perpexing doctrines, which are hard to be understood, and, if understood, tend not at all to edify christians in general, are entirely omitted. All is easy and plain to the weakest capacity and is approved by the mind and conscience of every one. Christianity was designed for the poor, the weak, the illiterate, as well as for the philosopher and the learned. Its most important doctrines and rules of duty lie within the comprehension of every virtuous and upright mind. The sincere and humble christian, therefore, ought not to be grieved, or disheartened, or think that his acceptance with God depends upon his understanding and embracing those speculations, concerning which much disputation and animosity have arisen, and about which wise and good men have not decided alike.

Fear God and keep his commandments; for this is the whole of man. The gospel *teaches to deny ungodliness and worldly lusts; and to live soberly, and righteously, and godly.*

ON BELIEVING PROPOSITIONS WHICH WE DO NOT UNDERSTAND.

The following letter and remarks have been extracted from Dr. Benson's "Dialogue between Theophilus and Pyrrho." In the course of the Dialogue Pyrrho produced and read the letter as one lately received from a friend. The letter was then made the subject of conversation.

"DEAR SIR,

When I have no news to impart, I collect what materials I can of any other kind, to show how desirous I am to keep up a correspondence with you. An ingenious gentleman of my acquaintance, whom I call Novatianus, was in company with the lady Aspasia; who was exclaiming bitterly against a certain preacher, whose historical name shall be Eusebius. For Eusebius had asserted something in one of his sermons, which gave the lady great offence. Upon which she condemned him with a warm zeal, and great fluency of speech; and declared she would never hear him more as long as she lived. This occasioned the following dialogue between her and my friend.

Novatianus. What was it, Madam, in Eusebius' sermon, which offended you so much?

"*Aspasia.* He asserted that we are to believe nothing but what we can understand.

"*Novatianus.* Was that the thing which gave you so much offence?

"*Aspasia.* Yes, sir, and enough too. I wonder how any body can venture to assert such a thing.

So far the dialogue proceeded; and then they conversed for an hour or two, about other matters; by which means this affair was quite forgot. Then Novatianus begged the favor of a pen and ink and a small piece of paper; all which a servant readily brought him. Upon the paper, he wrote down the following words in Greek ὁ Θεος αγαπη εστιν, and then very gravely gave them to the lady and desired her to read them. That revived the dialogue, which proceeded as follows:—Aspasia, looking first upon the paper and then looking earnestly, and with surprise and confusion, in Novatianus' face, said, sir, I cannot read them. What do you mean by this? It is not English, and they are strange letters to me. I cannot imagine what you design by asking me to read what I know nothing about. Novatianus gravely said, do you *believe* them, madam?

"How can I (answered Aspasia, with great quickness) unless I *understand* them! Hold, madam, (replied Novatianus) you may, surely, believe things which you cannot understand.

"*Aspasia.* That is impossible.

"*Novatianus.* Then I find that you are, after all, of Eusebius' opinion, notwithstanding his sermon offended you so much.

This startled the lady and caused her to say, I profess I believe I am wrong. The thing never appeared to me in this light before. I really begin to suspect that I was mistaken, and that Eusebius was in the right. I beg his pardon for condemning him before I had duly considered the reasonableness of what he said. But what is the meaning of these words? For I cannot so much as read them.

"Novatianus said, I will assure you, madam, they are the words of holy Scripture; and that according to the original. They contain a plain truth; and a very great and important truth. I would therefore have you try once more whether you cannot believe them. Aspasia was now impatient to have them explained; and said to Novatianus, tease me no longer; I freely acknowledge that I was too rash and inconsiderate; and I am now fully convinced that I cannot tell, whether I believe what you propose to me, or no; till I understand what is meant thereby. Pray tell me therefore what the words signify, and keep me no longer in suspense. As soon as I *understand* them, I will then tell you fully, whether I *believe* them, or no.

"Well then (said Novatianus) I will gratify you by telling you that you may find the passage 1 John iv. 8. and the English of it is, "God is love." That proposition (said Aspasia) I most readily and firmly believe; but I find I could not believe it, till I understood it: I heartily beg Eusebius' pardon, and sincerely condemn mine own folly and imprudence, in censuring what I ought to have applauded. I will

promise you, I will go and hear him again; and shall now have a better opinion of him than ever.

"The next time Novatianus visited Aspasia she continued of the same mind; and severely condemned herself; but applauded Eusebius; and thanked Novatianus, for taking so kind and ingenious a method of leading her into right sentiments upon that head. But was ready to wonder, that she had not before seen the matter in the same light;—as it appeared so very obvious, now she had attended to it, and carefully considered it.

"I know, my friend Pyrrho, that you are a speculative man, and will make reflections on such a story, which would not occur to others.—Instead of news therefore or business I thought it might not be amiss to send you this story. If it can afford you any useful hints, it is at your service. If not, accept it as a testimony of my being ready to oblige you.

I am yours, &c.

"When Pyrrho had read the letter, Theophilus said Novatianus had acted like a man of sense, and that he had clearly shown that *men cannot believe what they do not understand.*

"Pyrrho alledged, that divines had often asserted that we may and ought to believe things above reason, though not contrary to it.

"Theophilus replied, that there were two senses in which this proposition may be interpreted. The one is, that *faith*, or what is revealed as the *object of faith*, contains some things which human reason alone could not have found out; but if known at all, must be discovered by *revelation*. For instance, "that men are to be raised from the dead; and that Jesus Christ is to judge them." And in this sense I suppose all who acknowledge divine revelation are agreed, that some of the objects of faith are above reason.

"But there is another sense in which faith has by some been affirmed to be above reason: viz. that men may and ought to believe things which they *cannot understand*.—I look upon this assertion to be groundless and false; and that in this sense faith can no more be *above reason*, than it can be *contrary to it*.

"*Pyrrho.* Will you not allow that there are many things which we believe, though we cannot comprehend how they are effected?—For instance, we believe that God made the world, though we do not know *how* he made it. We believe that the soul and body are united, and mutually influence each other; though we do not know *how* they are united, or how body and spirit can have such a mutual influence.

"*Theophilus.* Unless we understand what is *meant* by these words—*God created the world*—how can we talk or think about such a thing. Unless we had ideas affixed to the words *body* and *spirit*, we could not talk of their union.—*That God made the world* is one proposition. *How he made it*, would be another and quite different proposition. The first we believe and understand; the latter we know and understand nothing of. The last therefore is not the object of our knowledge or faith, but of our ignorance.

"Whatever God says, I am very ready to assent to it, for that very reason, *God hath said it.*— But I must understand *what is said*, as well as be satisfied that the discovery came from God, before I can believe it is a divine *revelation.*

"The church of Rome says, 'What! are you wiser than all your fathers?' And they quote great names and many authorities. But protestants do not much regard such arguments against scripture and common sense."

—

MEMORABLE FACTS.

ANEXAGORAS was accused of *atheism* for attempting to explain the eclipse of the moon by natural causes; he was thrown into prison, and with difficulty relieved by the influence of Pericles. Protagoras was banished from Athens for maintaining the same doctrine.—*Kames'* "*Sketches.*"

—

IN the days of the emperor Justinian a violent dispute arose in the church on this question, whether we ought to say, "One of the trinity suffered in the flesh" or "One *person* of the trinity suffered in the flesh." —"On this pretty puzzle there were four different opinions. One set approved both expressions, a second condemned both, a third maintained the former expression to be orthodox, the latter heterodox. And a fourth affirmed the reverse. In this squabble emperors popes and patriarchs engaged with great fury."

—

Nestorius, a bishop, was *censured* and *degraded* for denying that Mary was the "mother of God."

ST. ANN was supposed to be the mother of Mary, and so lately as the beginning of the last century a dispute arose in the papal church on this question— Whether St. Ann should be styled "God's grandmother," or "the mother of the mother of God." The question was decided by Pope Clement XI. He thought proper to suppress the title "God's grandmother," as "offensive to pious ears." "Yet, says Dr. Campbell, it is impossible for one without naming Nestorius to give a clearer decision in his favor."—See Lectures on Ecclesiastical History, pp. 223—4—5.

Is it not to be lamented, that the peace of the christian church has been so long interrupted by such absurd and barbarous questions, to the exclusion of that charity which is the end of the commandment and the fulfilling of the law?

Can it be wonderful that some men become Deists in view of such controversies among professed christians, and the censorious manner in which they have been conducted?

If the questions relating to the Virgin Mary and St. Ann, are revolting to the minds of christians at the present day, why will they support a controversy which naturally involves them? If Jesus Christ is the Supreme God, and Mary is the mother of Christ, she was certainly "the mother of God." On the same principle, if St. Ann was the mother of Mary, it will follow that she was the "grandmother of God," notwithstanding the decision of the Pope.

AN HISTORICAL SKETCH OF THE ENGLISH TRANSLATIONS OF THE BIBLE.

Concluded from page 304.

THE Preface of the Translators, though quaint and pedantic in its style, is adapted to obviate objections, to impress the reader with the importance of the design and the fidelity of its execution, and to incite him to a serious perusal of the Bible. After applauding the constancy of king James in prosecuting this design, they proceed to commend the Holy Scriptures, whose "original," they observe, "is from heaven, not from earth; the author, "God, not man; the enditer, the "Holy Spirit, not the wit of the "apostles or prophets .... the "form, God's word ... the effects, "light, stability, peace ... the "reward of the study thereof" most happy here and hereafter.

They next show the necessity of a translation; give a brief account of the translation of the Old Testament from the Hebrew into Greek, and from the Hebrew and Greek into Latin, and of the translations into the vulgar tongues; notice the reluctance of the church of Rome to have the scriptures translated, and the objections that had been made to this work, and offer what they judge should be satisfactory reasons in vindication of it; and then show "what they proposed "to themselves, and what course "they held in this their perusal "and survey of the Bible." "We "never thought," say they, "from "the beginning, that we should "need to make a new Translation, "nor yet to make of a bad one a "good one; but to make a good "one better, or out of many good "ones, one principal good one, "not justly to be excepted against. "... And in what sort did these "[translators] assemble? in the "trust of their own knowledge, "or of their sharpness of wit, or "deepness of judgment, as it were "in an arm of flesh?" No. "They "trusted in him that hath the key "of David, opening and no man "shutting; they prayed to the "Lord, the Father of our Lord, "to the effect St. Augustine did; "*O let thy Scriptures be my pure "delight, let me not be deceived in "them, neither let me deceive by "them.*..... If you ask what "they had before them; truly it "was the *Hebrew* text of the Old "Testament, the *Greek* of the "New. The Scriptures in those "tongues we set before us to trans-"late, being the tongues wherein "God was pleased to speak to his "Church by his Prophets and A-"postles. Neither did we run "over the work with that posting "haste that the *Septuagint* did, "if that be true which is reported "of them, that they finished it in "seventy two days; neither were "we barred or hindered from ga-"ing over it again, having once "done it;—neither were we the "first that fell in hand with trans-"lating the Scripture into Eng-"lish, and consequently destitute "of former helps. .... The work "hath not been huddled up ... but "hath cost the workmen, as light "as it seemeth, the pains of twice "seven times seventy two days "and more. .... Neither did we "think much to consult the Trans-"lators or Commentators, *Chal-"dee, Hebrew, Greeke*, or *Latin*, no "nor the *French*, *Italian*, or "*Dutch*; neither did we disdain "to revise that which we had "done, and to bring back to the "anvil that which we had ham-

"merely; but having and using as "great helps as were needful, "and fearing no reproach for "slowness, nor coveting praise for "expedition, we have at length, "through the good hand of the "Lord upon us, brought the work "to that pass that you see."

They next assign their reasons for setting diversities of senses in the margin, where there is great probability of each. . . . "There be many words "in the Scriptures, which be "never found there but once—so "that we cannot be holpen by "conference of places. Again, "there be many rare names of "certain birds, beasts, and pre"cious stones, &c. concerning "which the Hebrews themselves "are divided."

In reference to the various renderings of the same word, they observe: "We have not tied "ourselves to an uniformity of "phrasing, or to an identity of "words. Truly, that we might "not vary from the sense of that "which we had translated before, "if the word signified the same "thing in both places (for there "be some words that be not of "the same sense every where) we "were especially careful, and "made a conscience, according "to our duty. But, that we "should express the same notion "in the same particular word; as "for example, if we translate the "Hebrew or Greek word once by "*purpose*, never to call it *intent*, "&c. we thought to savour more "of curiosity than wisdom, and "that it would rather breed scorn "in the atheist, than bring profit "to the godly reader. . . . Last"ly, we have on the one side, a"voided the scrupulosity of the "Puritans, who leave the old ec"clesiastical words, and betake "them to other; as when they "put *washing* for *baptism*, and "*congregation* instead of *church*; "as also, on the other side, we "have shunned the obscurity of "the Papists, ... whereof their "late Translation is full, and that "of purpose to darken the sense, "that since they must needs trans"late the Bible, yet by the lan"guage thereof, it may be kept "from being understood. But "we desire that the Scripture "may speak like itself, as in the "language of Canaan, that it may "be understood even of the very "vulgar."

In conclusion, they "commend "the readers to God, and to the "Spirit of his grace," . . . and seriously exhort them, "not to receive "so great things in vain," and "not to despise so great salva"tion."

To the correctness and fidelity of this Translation the ablest critics and most competent judges have given the fullest testimony. The learned and judicious Selden observed, "This is the best translation in the world, and gives the sense of the original best." Dr. Geddes, in his Prospectus of a New Translation of the Holy Bible, has the following remarks: "The highest eulogiums have been made on the translation of James I. both by our own writers and by foreigners; and indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with

the nicest exactitude, and expressed either in the text or in the margin with the greatest precision." An eminent biblical scholar of our own country said, "I have compared it throughout with the originals, Hebrew, Greek and Syriac; and beg leave to judge and testify it to be a very excellent translation."* The translator of Lowth's "Prælectiones" thinks "there never was an instance of a translation, so very literal and exact, being read with such universal satisfaction and pleasure."† This remarkable effect is to be attributed, in no small degree, to the simplicity and purity of its style. "No writing in our language, as far as I know," observes the acute and learned Dr. Campbell, "is less chargeable with idiomatical phrases, vulgarisms, or any peculiarities of expression, than the common translation of the Bible; and to this it is in a great measure imputable, that the diction remains still so perspicuous, and that it is universally accounted superior to any other English book of the same period."‡ Bishop Lowth pronounced it "the best standard of our language."

This Translation has been in use two full centuries; and it is no small confirmation of its correctness, and of the respect and confidence to which it is entitled, that the numerous collections of ancient manuscript copies of the Bible, including the copy of the Law, recently brought from India by Dr. Buchanan,§ appear to furnish no various readings that materially affect any important fact or doctrine. Were a single text to be excepted, yet the *import* of this is believed to be consonant to other passages in the gospel. This is conceded by Michaelis, who, while he gives up the text referred to, adds, "but the doctrine contained in it is not therefore changed, since it is delivered in other parts of the New Testament. This very doctrine, instead of being shaken by the collections of Mills and Wetstein, has been rendered more certain than ever."‖ Learned divines, a century ago, were alarmed at the immense number of various readings in the ancient manuscript copies of the New Testament, and maintained that they must be denied, as inconsistent with divine inspiration; and the adversaries of christianity have been disposed to exult in this hopeful discovery. But the one had not sufficient cause of fear, nor the other, of exultation. "Experience has shown, that their discovery has shaken the foundation of no fundamental article of faith, but on the other hand has rescued numberless examples from obscurity."¶

It were foreign to the present design to take notice of the real or supposed defects of our Trans-

* President Stiles. † Dr. Gregory. ‡ Prelim. Dissert. to the Four Gospels.

§ The Hebrew, Samaritan, and Greek copies differ in the account of *the patriarchal ages*, recorded in Genesis. This copy, from India, agrees with the *Western* Hebrew copies in those verses in Genesis, and throughout the Pentateuch, so far as the MS. is entire; and thus proves the genuineness of our printed text. Yeates' Collation of an Indian copy of the Pentateuch.

‖ J. D. Michaelis Introd. to N. Test. Marsh's edit. i. 266. The text referred to is 1 John v. 7.

¶ Ibid. 260, 265. Wetstein was of the same judgment: "Variationes illæ in tenuissimis plerumque apicibus consistunt." Nov. Test.

lation. They are principally such, as respect the language, which, in some instances, has become obsolete; or such as respect oriental customs and manners, which were less known to Europeans two hundred years ago, than they are at the present day. Whatever these defects are, they have not been thought of sufficient importance to render a new translation either necessary, or expedient, in order to a general distribution of copies of the English Bible. By a fundamental law of the *British and Foreign Bible Society*, and by a regulation of the *Bible Society of Massachusetts*, copies of no other English version than this are to be circulated.*

On the whole, the reader, who cannot examine for himself the original languages in which the scriptures were written, has reason to feel assured, that when he is reading the English Bible, of the common translation, he may receive it, "not as the word of man, but, as it is in truth, the word of God."

REFLECTIONS.

In this short survey, we perceive some of the causes which, in former times, prevented or retarded the translation and distribution of the scriptures; and hence also we may account for the long delay of christians in associating for these benevolent purposes. We see reason, also, for devout thankfulness and praise to Almighty God, that the chains, in which christians were long fast bound by the Romish hierarchy, were broken by the reformation; that the Bible is now acknowledged by Protestants to be the only rule of faith and practice; that copies of this holy book, are, by the invention of printing, multiplied with the greatest facility, and to an incalculable extent; that, instead of a disposition to keep it *from* the common people, there is a zeal enkindled throughout a great part of Christendom to impart it *to* them; and that so many societies are, at length, formed for this angelic design.

The noble Institution, devised since the commencement of the present century, promises more, in all its extensive influence and results, than all the efforts of Christendom had done during centuries before. In the short period of ten years, the British and Foreign Bible Society issued from its depository in London 390,323 Bibles, 595,000 Testaments, in all 985,323 copies, exclusive of about 41,525 circulated at the charge of the Society from depositories abroad, making a total of one million, twenty six thousand eight hundred and fifty copies. In England it has printed the scriptures at its own expense, in 14 languages; in Europe it has largely aided the printing of them in 14 languages, and in Asia it has promoted by liberal and repeated contributions the translation and publication of them in 15 languages, beside several dialects, not enumerated. It was recently proceeding to print a translation of some portion of the scriptures into Ethiopic, and of the New Testament into Syriac. The last was under the superintendence of Dr. BUCHANAN—a name, dear to the friends of philanthropy and reli-

* On the question of "the expediency of revising our present translation," see bishop Newcome's Hist. view of the English Biblical Translations, &c.

gion throughout the christian world. But it hath pleased God to take to his rest this faithful servant, from the midst of his labours. How must INDIA weep at the loss of a christian philanthrophist, who traversed her extensive and trackless regions, and penetrated her awful temples and dark recesses, to impart to her the light of Divine Truth; who, by argument and eloquence, inspired his countrymen with zeal for her illumination; and who expired while preparing for her the word of life!.. The result of these operations has been, "that many countries remotely distant from each other and from the parent source of supply have already been furnished with copies of the scriptures in their respective languages; and means have been created for insuring, under the auspices of Divine Providence, a diffusion of the same blessing among those nations on which the sun of revelation has never yet risen."

Let the view, then, we have taken of the past, contrasted with the present state of the christian world, deeply impress us with a sense of our *privilege*, and our *duty*. It is our privilege, that we may obtain easy possession, and have the freest use, of the Bible. This sacred book, copies of which were once so rare and expensive, may now be procured, like its own waters of life, "without money and without price." This book, once locked up in monastic cells, is now brought forth into light, and may be known and read by all men. This book, once chained fast within the chancel of the church, is now brought into our families and closets. This book, once denied to the inferior classes of society, is now gratuitously distributed, as the gospel was first preached, *to the poor*. This book, once kept in an unknown tongue, is now given to us in our own. How highly ought we to prize our distinguished privilege! How diligently ought we to "search the scriptures," which furnish so divine a light, to guide our feet through the pilgrimage of life, to irradiate the valley of the shadow of death, and to conduct us to celestial felicity and glory! With what humility and meekness ought we to receive the truths, and obey the precepts, of this Inspired Volume, that it may, with the blessing of God, promote our improvement in all christian virtue, and make us "wise to salvation!"

Next to this duty of improving the word of life ourselves, it is incumbent on us to impart it to others. There are thousands in our own, and millions in foreign countries, who are destitute of this invaluable book. Who is there, that will not contribute something towards their relief, in this "famine, not of bread, but of the word of the Lord?" Every Bible, we give, may be the means of enlightening some mind, of purifying some heart, of reforming some life. It may pour consolation into the bosom of sorrow; it may "bind up the broken hearted;" it may impart patience to the sick, resignation to the afflicted, contentment to the poor, fortitude to the fearful, and hope to the desponding. It may deprive death of its sting, and the grave of its victory. It may "save a soul from death, and hide a multitude of sins." FREELY YE HAVE RECEIVED; FREELY GIVE.

LAVATER'S SECRET JOURNAL.

In a former volume of this work we gave the character of John Casper Lavater. At the beginning of the year 1769 he formed rules for his daily conduct, and determined to keep a Secret Journal of every thing which might have a remarkable influence upon the improvement of his moral character. Some part of his journal however by some means fell into the hands of a person who took the liberty to publish it to the world. It is written with great apparant simplicity and integrity, and discloses his faults as well as his excellencies, and many faults which otherwise would not have been known to his most intimate friends until the day of judgment. By careful self inspection respecting his temper and motives, and his feelings on different occasions, he found much to censure; nor was he sparing in condemning himself for whatever he found amiss. As in water face answers to face, so does the heart of man to man; and perhaps no christian can read the Journal of Lavater without being reminded of many similar defects in his own character.

From his own account it appears, that he was of an irritable temper, and that this gave him much trouble and anxiety. In his Journal for the 23d of January, there is something worthy of the consideration of every man of a petulant temper.—We shall abridge his account of the facts recorded, to make room for his reflections.

"My servant asked me after dinner whether she should sweep my room—'Yes—but you must not touch my books nor my papers.' This I spoke not with the gentle, mild accent of a good heart.—'Is my room not swept yet?' I exclaimed at the foot of the stairs. Instead of waiting patiently for an answer, I ran up stairs, and on entering my room the servant overturned an inkstand. She was very much terrified; and I called to her in very harsh terms! 'What a stupid beast you are! Have I not positively told you to be careful?' My wife followed me up stairs slow and fearful. Instead of being ashamed, my anger broke out anew—'My dear husband, you hurt your health, my dear,' she said, with inexpressible tenderness. I remained silent, and at last began to weep. What a miserable slave to my temper I am! I dare not lift up my eyes! I cannot rid myself of the dominion of this sinful passion. 'But, my dear, replied my wife, consider how many days and weeks pass without your being overcome by your anger. Come along with me, and we will pray together.' She went with me into the closet praying so naturally, fervently, and so much to the purpose, that I thanked God sincerely for that hour, and for my wife."

On these facts Mr. Lavater wrote in his journal the following reflections.

"God was present when I gave vent to my anger; the most holy and meek Savior has witnessed

the unbecoming and wild eruption of my passion; Jesus Christ, to whom I have vowed a hundred and a thousand times, to be more on my guard against that passion—Jesus Christ, who had already forgiven me many premeditated sins, which were a thousand times more glaring—Jesus, amid the most painful sufferings that could be inflicted upon him, exclaimed: *Father, forgive them!* He has witnessed my uncharitable and shameful passion and bitterness. He saw me, although I did not see him; he has heard my words; the whole disorder of my abominable, incensed heart, was laid open before his flaming eyes. The holy angels too, who are constantly resorting to this earth, and return joyfully to heaven, when they behold the sincere repentance of a sinner upon earth—they too have been present. Alas! you could not but turn your face from me, ye friends to virtue, ye heroes in meekness and love; and if now you should return to my happy friend with sorrowful looks, and if he should inquire the reason of it—O! how am I covered with shame!—O! turn your faces again to a sinner, who begins to weep that he has sinned in the sight of God and heaven!

"And thou, satan, didst rejoice, when thou saweat me in a passion—Horrible idea to have made heaven weep, and hell rejoice!—I have not acted as a future citizen of heaven—not as a disciple of Jesus Christ, but as a child of hell, as a follower of satan!

"My soul too I have disordered and ruffled! immortal-like herself is the impression, the venomous impression, which sin has made upon me, if Jesus Christ blots it not out again, through the power of his omnipotent spirit.

"Every repetition of a sin; every repeated eruption of a passion, improves the heinous habitude, of sinning without compunction.

"And if I should die, or be surprised by death, in such a situation of mind, O! my God, make me very sensible of the insufferable horror of that idea; let me sensibly feel the shame and terror at myself, which would seize me, if I should be summoned before thy most holy tribunal; and view, in the bright light of thy presence, the horrors of my own heart.—And the impression which my anger may have made on the heart of my servant (not to mention the secret grief which it has caused to my tender wife) —how fatal can it be! which is so much the more to be feared, as it has been produced by a man, of whose probity and virtue she has no mean idea! How much easier will she now suffer herself to be ruled by similar passions.

"What renders this accident still more vexatious to me, is the idea: *how good, how excellent my behavior would have been if I had remained cool and moderate!*—if I had been prepared for an accident of that kind, and considered how easily one can commit such a slip! if I had asked myself, *how would thy Lord and Master have behaved in such a case? or how wouldst thou act if his presence were visible to thee?* If I had awaited the easy answer to that question, and really directed my thoughts to this my Lord and

Master—O Lord, imprint the image of thy meekness deeply upon my soul! Let thy spirit be active in my heart! bestow upon me the most precious of all gifts in heaven and upon earth—*thy mind!*' If in that situation of mind I had stept into my room, and taken care not to do it while I perceived the least uneasiness, an inclination to anger, in the remotest recesses of my heart—if then I had said to my servant, in a mild accent, 'it seems you have had a little accident! Well! well! I do not think it will be of consequence, and if you should have damaged my papers, I will not scold you, Kitty; I know you did not do it designedly, and you will be more careful in future.' O God! how easy should I be, now! how many vexations could I have avoided! with how much pleasure would the holy angels—would Jesus Christ have looked upon me! how much should I have been improved by a single victory of that kind! what a strength should I have acquired against any future trial! and what an example could I have set!"

THE SPIRIT OF CHRISTIANITY.

The spirit of christianity is that which constitutes a man a true christian, always and every where, at Rome or at Geneva, in his church or in his family, in the cloister or in the forum, in his prayers or in his pleasures, in all his strength, or in the less fainting exercises of his mind. It will be my present object to give some characteristics of the christian spirit.

First. The spirit of our religion is a spirit of faith. This ever has been and ever must be the earliest principle of a religious character. This faith approximates what is remote, illustrates what is obscure, makes us to see what is invisible, to feel what is intellectual, and to realise as present what is future. It is the substance of things hoped for and the conviction of things unseen.

The spirit of faith is also a spirit of confidence in Jesus, as the Messiah, like that of a child in the paternal character of a father, like that of a pupil in the superior wisdom of a master, and perhaps still more like the confidence which a man, seized with an infectious disease in a foreign land, would place in the care and prescriptions of a native physician.

The christian feels the highest trust in the wisdom of God, and a tranquillizing persuasion of the perfect benevolence of his designs; and confides in the truth of divine revelation—in the doctrines, the promises, and the threatenings of the gospel. He anticipates with as strong a confidence the retributions in a future life, as he expects the events of the next week or the next morning. Hence all he enjoys and all he suffers, he enjoys and suffers with some remote or imme-

diate reference to his future existence. In taking a view of his own life, he cannot help including in it at every glance ages beyond the tomb. It is the privilege of faith to furnish light, in regard to future existence, and to give the believer confidence respecting things of which others never think but to doubt.

Faith however is not a spirit of credulity, but of comfortable trust; not of presumption, but of tranquil hope; nor of dogmatism, but of legitimate conviction. Deprive man of this faith, and his situation is like the babes in the wood—he wanders for a while, then lies down at last, and men cover him with dust.

Second. The spirit of christianity is a spirit of devotion. God, who compasseth the path of his servants, is in all their thoughts. The christian sees every thing in God, the ordinary as well as extraordinary, the minute as well as the vast, the painful as well as the pleasant, the material, the intellectual, the past, present and future. To him all other objects are secondary, God is the ultimate—He cannot look upon the works of nature without having his thoughts rise to the great Author of all things. All the happiness which meets his observation, the health and activity of the inferior order of creatures,—the fruitfulness of the soil, the sunshine and the rain, the seed time and the harvest, remind him of God, as we see an absent friend in the place where he sat, the books he has read, the lines he has written, or the tokens of remembrance he has left us.

The devotional taste is a faculty equivalent to the possession of a new sense; for it colors all the objects of contemplation with the light of heaven. As a painter traversing a fine landscape receives sensations of delight which never reach the mind of a common observer, so the various appearances and events of the world strike the imagination of a pious man in the light which falls from above. It is this spirit of devotion which consecrates the habits of a man's mind, and lifts him into such a sphere that angels may hold converse with him. He takes a station among the orders of God's creatures, which the worldly, however dignified by fame or flattery, may look up to with reverence.

The peculiar character of christian devotion is filial. The access to God is free, for the Mediator has entered before us to his seat. Every embarrassment is removed from the sincere votary, and our worship may be henceforth frank, filial, simple and reverential.

Third. The spirit of christianity is a spirit of love. If there ever was a scheme which had love for its origin, its tendency and its consummation, it is the gospel. The man who embraces it, shares a benefit with millions; and shares too, but cannot diminish it by partaking. It is impossible for a man who is interested in the mediation of the Son of God, ever to feel as if he were alone in the world. He is bound to others by that pure union, which is unknown to those grosser companies into which men combine. He loves all that God loves, all for whom Jesus died;

he aspires to good which competitors cannot envy, or time moulder, or the crush of nature affect.

Christianity connects a man so intimately to the happiness of the universe, that the christian sacrifices without a sigh innumerable personal accommodations to this comprehensive object of benevolence, *the recovery of human nature.* The ties which unite him to God, and to Jesus Christ, and to his brethren, are exposed to none of the emulations and jealousies which imbitter so much the peace of society; for he must inevitably grow rich himself as well as enrich others, by every privation to which he submits for the sake of those for whom Jesus suffered.

It is impossible for a man not to find exquisite satisfaction in the exercise of christian love—in loving his brethren as Christ has loved us all. In keeping his commandments there is great reward. Love, love is the fulfilling of the law.

Fourth. The spirit of christianity is a spirit of joy. Not that the tranquillity and happiness of a christian is not liable to be disturbed by the pains and sicknesses of human nature, or that he exhibits the inconsiderate folly of the perpetually riotous and gay, or that he should expect uninterrupted extacy and ravishing delights. But the state of his affections should be that of elevated tranquillity. To rejoice in the parental character of a being of whose presence you can never be unconscious, and of whose protection you can never despair, or whose direction of your lot you can never suppose to be otherwise than ultimately merciful and just, is surely all that can be necessary to permanent joy. The disciple too rejoices in his triumphant Master, whom the wicked could not destroy, whom the grave could not hold. The character of Jesus is so brought down to the love and comprehension of frail men, that we may share in his anticipations and feel something of the joys of his exaltation.

It is the spirit of christianity to rejoice in the present, the past and the future. In the present, because our joys and sorrows, pains and pleasures, are not at this moment ultimate, but means to a future end. The christian rejoices in the past, because he has found in his own experience that what he once esteemed sufferings are truly pleasures in retrospection; and what he regarded as mistakes proved wisdom, and disappointments blessings in disguise. He rejoices in the future, because it is God's, and God's only; and as he approaches the period of his own dissolution he finds the western hemisphere lighted up with the breaks of setting luster, and to God one day is as a thousand years, and a thousand years as one day.

Let us now look into the world and see whether much of the symptoms of christianity can be discovered. Do we discover a spirit of faith in that ignorance which oppresses so many minds, or that indifferenee which locks so many hearts against subjects of infinite importance? Is it a spirit of faith which dictates so

many murmurs against Providence, or so many cavils against christianity!—which sends so many out of the world in brutish stupidity, and so many more in all the fearful anticipations of an awakened conscience? Is it a spirit of faith which suffers so many to live and die aspiring, vain, avaricious, sensual?

Is the spirit of devotion exhibited in that state of society where prayer is coldly performed, or commonly neglected? where the name of God is irreverently profaned in the streets, and his day eaten up in secular or sensual occupations, or mere noise and amusement?

What think you of the influence of christian love? Is it to be seen in our contests for power and place, or in our jealousies, our schisms, our factions and calumnies—our hard accusations and unworthy prejudices? Is it a spirit of love which dictates the acts of overreaching, the cheats in trade, and the lust for overtopping one another in the shows and vanities of life? Is it a spirit of love, which produces insults and injuries, wrangling and contention among men who bear the christian name?

If these things are not the fruits of faith, devotion and love, how important is a reformation! How desirable that those who name the name of Christ should be his disciples indeed.

B.

A DIALOGUE ON REVIVALS OF RELIGION.

Amicus. WHAT, my friend, is your opinion of revivals of religion? Are they desirable, or not?

Benevolus. I think they are very desirable events; and when they take place in any society, they afford just ground for joy, gratitude and praise.

A. I have had serious doubts on the subject. I have seen so many things on such occasions which appeared to me the reverse of a christian temper, and which were calculated to lead people to wrong conclusions respecting their own character, that I have questioned with myself, whether I ought more to rejoice, than to mourn.

B. In what, sir, does real religion consist?

A. In loving God with supreme affection, and our neighbors as ourselves. This love with its proper expressions comprises, I think, every thing which deserves the name of "pure and undefiled religion."

B. By a *revival* of religion, then, I should suppose ought to be meant, a revival of that love in which religion consists; and that nothing short of this should be called a revival of religion. Can it then be to you a matter of doubt, whether revivals of religion are desirable?

A. Not in your sense of the phrase; but this, I think, is not the common acceptation of the words.

B. If religion consists in *love*,

what other acceptation can be reasonably admitted? Surely I know of none. There may indeed be considerable attention to religious subjects, to meetings, and to external forms, without any genuine revival of love. But there is ever as little of real religion as there is of love; and 'what is the chaff to the wheat?'

A. It would, I think, be of great service, if your views of a revival of religion should become universal. To such revivals I have no objection. But in many of the scenes which have been called revivals of religion, I have witnessed much that has appeared to me the reverse of love. Not only preachers, but supposed converts, have indulged in the most unkind and reproachful language respecting ministers and private christians of an exemplary character, who happened to be of a different sect or opinion from their own. Indeed I have heard much on such occasions that appeared to me of the nature of self-exaltation, and reviling of others.

B. So far as such things are indulged, the scene may more properly be denominated a revival of delusion, than a revival of religion. True religion disposes to self inspection and humble views of ourselves. It also softens the heart towards others, and excludes censorious judging and abusive language.

A. What has shocked me most of all on such occasions is this—I have heard persons give vent to their bitter and uncharitable feelings towards others, in their addresses to our heavenly Father, whose prerogative it is to judge the heart, and whose mercy is displayed even towards the evil and unthankful.

B. Such things are indeed very unbecoming at all times. But we should be careful on such occasions, not to censure every thing, because we perceive some things amiss; nor to applaud every thing, because some things are commendable. To make proper distinctions is the part of wisdom and prudence. When we consider how great a portion of people in our country, evidently live as without God in the world, we cannot deny that it is desirable, to see their attention called up to the concerns of the soul and eternity. And considering what mankind are—how prone to be misled by their passions and prejudices—it will not be wonderful, that some disorders and impropieties should appear, when much attention is excited. A great degree of excitement in a community composed of various descriptions of people—whatever may be the *cause* or the *object*—will ever be accompanied with some things disagreeable. But when unusual attention to religious subjects takes place in any society, much is depending on the character of a teacher.

A. That is very true. I have observed the very different effects under preachers of opposite descriptions. If a preacher is boisterous and censorious, such will probably be the character of his supposed converts. But if he discountenances such things by precept and example, this will probably appear in the fruits of his hearers.

B. So when a preacher makes genuine religion to consist in a

belief of the disputed points which distinguish his own sect, his supposed converts will generally do the same; and instead of displaying the meek, humble, and benevolent spirit of the gospel, they will become self sufficient wranglers for the peculiar tenets of their sect, and cursorious judges of other men's hearts. But if the preacher is himself a humble disciple of the Lord Jesus, and teaches his people that the genuine fruits of the spirit are 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"—and that there is no more religion than there are of such fruits—we may expect to see his supposed converts walking in love towards each other, and towards all their fellow men. That love which is confined to a sect, is *sectarian love*, and is of a very different nature from that which was exemplified by the Savior, who gave himself a ransom for all. It is also very different from the love of our heavenly Father, whose tender mercies are over all his works. It surely ought never to be forgotten, that we are required to be "followers of God as dear children," and to "let the same mind be in us that was also in Christ Jesus." As an unkind, censorious, and self-sufficient spirit, is the reverse of the spirit of the gospel, we should guard against it with as much care as we should against infidelity or a contagious and mortal disease.

A. In your sense of a *revival of religion*, it seems to me that there is some room for it among the ministers of the gospel.

B. That I think will not be denied by any of them who are worthy to be called the ministers of Jesus Christ. And nothing in my opinion which may be regarded as *means*, would have a greater tendency to produce revivals of real religion among other classes of society, than a general revival of brotherly love and christian fellowship among the clergy of different sects.

A. I am so well pleased with your views, that if you have no objection I think I shall write them down, and try to get them inserted in the Christian Disciple.

B. I can hardly think that my thoughts on this subject are new or very uncommon; but if on reflection you shall be of opinion that they would be useful, I have no particular objection to their being published.

ANDREW DUDITH TO THEODORE BEZA.

"You contend that scripture is a perfect rule of faith and practice. But you are all divided about the sense of scripture, and you have not settled who shall be judge. You say one thing, Sancarus another. You quote scripture, he quotes scripture. You reason, he reasons. You require me to believe you. I respect you; but why should I trust you rather than Sancarus?

You say he is a heretic; but the papists say, you are both heretics. Shall I believe them? They quote historians and fathers; so do you. To whom do you all address yourselves? Where is the judge? You say the spirit of the prophets are subject to the prophets; but you say I am no prophet, and I say you are not one. Who is to be judge? I love liberty as well as you. You have broken of your yoke, allow me to break mine. Having freed yourselves from the tyranny of popish prelates, why do you turn ecclesiastical tyrants yourselves, and treat others with barbarity and cruelty, for only doing what you set them the example to do? You contend that your lay-hearers, the magistrates, and not you are to be blamed; for it is they who banish and burn for heresy. I know you make this excuse; but tell me, have you not instilled such principles into their ears? Have they done any thing more than put in practice the doctrine you taught them? Have you not told them how glorious it was to defend the faith? Have you not been the constant panegyrists of such princes as have depopulated whole districts for heresy? Do you not daily teach that they who appeal from your confession to the scripture, ought to be punished by the secular power? It is impossible for you to deny this. Does not all the world know, that you are a set of demagogues, or, to speak more mildly, a sort of tribunes, and that the magistrates do nothing but exhibit in public what you teach in private? You try to justify the banishment of Ochin, and the execution of others, and you seem to wish Poland would follow your example. God forbid! when you talk of your *Augsburg confession*, and your *Helvetic creed*, and your *unanimity*, and your *fundamental truths*, I keep thinking of the sixth commandment, THOU SHALT NOT KILL."*

POETRY.

For the Christian Disciple

WILD FLOWERS.

Flowers of Spring! again ye bloom,
Starting from Winter's icy tomb,
Ye burst to life anew!
Flowers of Spring! ye charm mine eye,
Ye turn my thoughts from vanity,
And purify their hue.
What though around you howls the storm,
While sullen clouds the sky deform,
And hide the genial ray,
Which erst your slender stems cares'd,
And glanced upon your snowy vest,
And gave you to the day.
To me ye rise with hue more fair,
Than all the garden flowrets bear,
Though deck'd by toil and art;—
To me ye speak a touching strain,

* Dudith and Beza were both clergymen, they had both dissented from the papal church, and on some points they differed from each other. At the time the letter was written Dudith lived in Poland and Beza at Geneva.

Let not the warning sound be vain,
Nor unimproved my heart.

"I am," (one speaks,) "a slender flower,
I blossom in a stormy hour,
But yet the almighty hand,
Which guards the mazes of the spheres,
And mighty forms triumphant rears,
My little birth has plann'd.

"Turn not on me a careless eye,
Nor unregarded let me die,
For I perchance may yield
Comfort to thy bewildered mind,
A solace holy, pure, refin'd,
Caught from a higher field.

"Like mine thy path with danger teems
And mid thy most romantic dreams
The breeze of fate sweeps by,
And some fair leaf that grac'd thy breast,
Though fondly nourish'd and caress'd,
Like all things past must die.

"Exulting in the charms of youth,
Thou fancy'st all is bliss and truth,
And hope's gay blossoms rise;
But foot-steps careless wander by,
And crush'd without a passing sigh
The slender flowret dies.

'And one will come with gentler guise,
And cull thy sweets with soft supprise,
And take thee to his breast;

Watertown, May 20, 1815.

But if one little bloom should fade,
He'll cast thee to thy native shade.
Till death provides thee rest.

"Yet shrink not from the gloomy view,
Which grave experience pictures true,
By storms and tempests driven;
Dark is the sky-exploring glass,
Through which the rapid glance must pass,
To view the stars of Heaven.

"The vest to me, which nature gave,
Unsullied by pollution's wave,
I must preserve from stain;
My golden master in the sky
Bursts through the clouds with smiling eye
And gives me strength amain.

"So thou who bearest the Christian flower,
Which blossoms in the bleak cold hour
When earth yields nought to bless,
Must view the heavens with constant eye
And catch its beams who dwells on high,
The Sun of Righteousness.

"And keep the heart with pious care,
Which pure and holy thou must wear
Enshrin'd a sacred trust.—
If spotless, it will bloom in Heaven
When thou to higher spheres art given,
And I am nought but dust.—"

"*Our Father, who art in heaven.*"

"Art thou my Father?—then no more
My sins shall tempt me to despair;
My Father pities, and forgives
And hears a child's repentant prayer.

Art thou my Father?—Let me strive
With all my powers to learn thy will;
To make thy service all my care,
And all thy wise commands fulfil.

Art thou my Father?—Teach my heart
Compassion for a brother's woe,
And ever to each child of thine
A brother's tenderness to show.

Art thou my Father?—then I know
When pain, or want, or griefs oppress;
They come, but from a Father's hand,
Who wounds to heal, afflicts to bless.

Art thou my Father?—then in doubt
And darkness, when I grope my way,
A light shall shine upon my path,
And make my darkness like the day.

Art thou my Father?—then no more
Tremble my soul at death's alarms;
He comes a messenger of Love,
To bear me to a father's arms."

RELIGIOUS INTELLIGENCE.

Extracts from the Appendix to the eleventh Report of the British and Foreign Bible Society.

From the Rev. R. Pinkerton.

Amsterdam, June, 27, 1814.

I ARRIVED at Leyden about eight in the evening of the 23d inst. I went straight to Professor Tideman, explained to him the object of my visit, and conversed freely on the principles and operations of the British and Foreign Bible Society. He then produced me a number of large folios in Latin, French, and German; out of which I collected the following interesting particulars concerning Hali-Bey, and his translation of the Bible into Turkish.

Hali-Bey was born in Poland in the beginning of the 17th century. His real name was Albertus Boboosky. While a youth, he was stolen by the Tartars, and sold to the Turks at Constantinople. By them he was educated in the Mahometan Faith, and when he grew up, became First Dragoman, or Translator, to Mahomet IV. He understood *seventeen* languages, and is said to have spoken in French, German, and English, like a native. He was very fond of the English language; and, at the request of Mr. Boyle, translated the Church of England Catechism into the Turkish. He also composed different works himself, several of which have been published. But the chief of Hali-Bey's works is his *Translation of the whole Bible into the Turkish language.* This was undertaken at the instigation, and under the direction of the famous Levin Warner, who was the Dutch Ambassador at the Court of the Grand Sultan at that time: and the Translation appears to have been completed about the year 1666, the very year in which Seaman's Translation of the New-Testament into Turkish was printed at Oxford. Hali-Bey's Translation, corrected and ready for the press, was sent to Leyden by Warner, in order to be printed: but this has never yet been done, and it still remains in the Library of that University, among their valuable Collection of Oriental Manuscripts.

Hali-Bey also wrote a Grammar and Ditionary of the Turkish language; but I have been unable, as yet, to learn what is become of them and the Church Catechism. This wonderful man intended returning into the bosom of the Christian Church; but died before he accomplished his design.

I went with the Professor to the Library, where, amidst a multitude of rare and valuable Oriental Manuscripts, I found two full copies of the Bible in the Turkish language.

Hali-Bey's Translation is complete, and is written in a beautiful and legible hand, so that I found no difficulty in reading it, every letter and every point being most distinctly marked. I compared several passages with Seaman's Translation, and found that they were two distinct Translations, although made nearly at the same time. Hali-Bey's Translation is more free, and not so cramped and verbal as Seaman's. In every point of view, I consider Hali-Bey's Manuscript, should we procure it, a most valuable treasure for the promotion of the cause of the British and Foreign Bible Society; and trust, when it is revised by one or two able Turkish scholars, who can be easily obtained in the Levant, it may be put to the press: for, according to the history of the Manuscript, it was prepared for the press before it was sent to Leyden. But I shall be more particular about it, when it shall please God to put us in possession of it, or at least a transcript thereof.

From the same.

Berlin, Aug. 2, 1814.

THIS evening, between the hours of seven and nine, in the English Tavern, the *Prussian Bible Society* was established, in an assembly consisting of some of the first characters in be-

Church and State, I opened the meeting with an Address, in which I explained the object, principles, and progress, of Bible Societies. Afterwards I read the Regulations proposed, of a Bible Society for the whole Prussian Dominions, which were unanimously adopted. No sooner was the sign of unanimous approbation given, than the first Clergyman in the city, Probst Hanstein, rose with a Bible in his right hand, and pronounced one of the most eloquent and appropriate speeches which I have ever heard on any similar occasion. Emphatically pointing at the Bible, he represented, in colours most striking and awful, the floods of infidelity and wickedness, the ravages of war, and the accumulated miseries, under which the Prussians and the other nations of Germany had suffered for so many years; and pointed out, as the sourse of all these inlquities and sorrows, the disrespect, yea, contempt, which had been poured upon the religious and moral principles contained in that best of all books—the Bible. After this eloquent and animating speech, His Excellency Lieutenant General Von Diericke, Tutor to the Crown Prince of Prussia, was chosen President. Four of the Ministers of State were chosen Vice-Presidents, and afterwards a Committee of twelve Directors, and three Secretaries, and a Treasurer. The whole business was conducted truly in the spirit of the cause; and, I humbly trust, that the Prussian Bible Society, so instituted, at such an auspicious period, and in the capital of the kingdom, will ultimately be the means of dispelling the mists of error and infidelity, which have for many years enveloped every order of society in this country, and produced an awfully diversified scene of public and private misery.

From the same.

Oct. 1, 1814.

The first Annual Meeting of the Russian Bible Society was held on the 28th ult. in the Taurian Palace, one of the most beautiful in St. Petersburg. The Committee met about ten o'clock, in a chamber adjoining the large and richly-decorated hall, in which the Members and Friends of the Institution assembled about eleven. When the Committee was over, our President, Prince Alexander Galitzin, with the honorable the Vice-Presidents and Directors, entered the hall. It was particularly pleasing to see on the right, the first dignitaries of the Greek, Catholic, Armenian, and Georgian Churches, sitting in their sacerdotal garments in amity and peace, and met on such a glorious occasion. On the left were seated ladies and noblemen of the first rank in the Empire; and the other parts of the hall were filled with the other Members and Promoters of the Society of every rank and denomination. Our universally respected and beloved President opened the Meeting with a most able and pious speech of considerable length, which rejoiced the hearts, and enlivened the countenances of all present. His Excellency Mr. Papof, one of the Secretaries, then read the Report of the Transactions of the Society, and its seven Branches, which he had drawn up in a masterly manner, and which is filled with most interesting matter. The reading of it occupied about an hour and a half; the time was apparently spent in a high degree of mental pleasure. The universal silence, which prevailed while the Report was reading, then burst in mutual expressions of astonishment, gratitude, and joy, over the gloriously simple principles, and blessed effects of this beneficent Institution. An extract of your Tenth Report was then read to the Meeting by Mr. Turgeneff, the other Secretary; and the particulars were of such a nature as to rejoice the hearts, and strengthen the hands of all present to continue, yea, to redouble their exertions in the great cause, until the nations of the earth shall each be enriched with the Word of God in its own language. The King of Persia's letter was also read and heard with astonishment. Who in the Assembly could ever have expected to hear a letter read from a Mahomedan King, of the most encouraging nature, for the Russian Bible Society, in particular, at her first An-

niversary, whose sphere of operation includes so many nations that are the votaries of Islamism? This is, indeed, the Lord's doing, and marvellous in our eyes!

—

From a German Sailor, to a Correspondent in Hull.

Bornholm, May, 18, 1814.

You may perhaps recollect, that in the night of February 16, three Sailors called on you, to return you thanks for all the kindness you had shewn them, and more especially for the Bible you gave us, as we were unable to pay any thing for it. After having gone to sea, our vessel was taken by a Danish Privateer, and we were confined to a prison, in which my two companions died. One of them, Richard Duedeman, thus addressed me the day previous to his death: "I am convinced that I must soon die, and am, I trust, prepared for my departure; but I should like, once more, to write a few lines to my Minister, and thank him for the Bible, that blessed book which points out the way to heaven. Had I not obtained possession of it, I do not think I should have been saved. When, in the 15th chapter of the Gospel of St. Luke, I read the Parable of the Prodigal Son, I was led to consider myself completely in the light of that son; but, blessed be God, I found consolation in applying those words to myself—'This man receiveth sinners, and eateth with them.' I should wish my wife to have my Bible, and diligently to read in it; for in this world I shall never see her face again, nor those of my children: yet, notwithstanding all this, I may confidently exclaim with the Apostle: 'I have a desire to depart and to be with Christ.' Blessed be God, for having conducted me to England; and may his richest benediction rest on all those who so kindly supply the poor with Bibles!" In this affecting manner he expressed himself, even in the last moments of his earthly existence, whilst tears of gratitude, both towards God and man, streamed down his eyes. He died on the 13th of May, at four o'clock in the morning. My other companion followed him the next day. His name was Thomas Rode, who expired in the midst of thanksgivings to God, for having favored him with an opportunity of receiving a Bible; and, whilst he fervently implored an especial blessing on those kind benefactors of their poor fellow-creatures, who thus were engaged in dispensing among them the Bread of Life, some of his last expressions were: "I feel most comfortable and happy in my mind. O, my Lord Jesus! receive and take me to thyself. Thou hast prepared me for death; preserve my faith unshaken, till it shall please thee to receive me to thy kingdom. Blessed be God, and the Father of our Lord Jesus Christ. Oh! that all men might get a Bible: to me it proved a cheering companion in the solitary hours of my confinement; it was a refreshment and consolation to my mind."

Thus my companions died. But what do I say?—they are not dead, they live infinitely happier than myself. I cannot but thank God a thousand times, that you have given us a Bible. Convey my sincerest thanks to those who sent you so many copies of this Holy Book to distribute among the poor: we cannot reward them, but God will.

—

From the St. Petersburg Bible Society.

June 17, 1814.

The new donation of 1,000*l.*, which the Committee of the British and Foreign Bible Society has been pleased to offer to the Bible Society of St. Petersburg, and of which you make mention in your letter, is a new proof of that zeal which always distinguished the Members of the London Committee in promoting the knowledge of the Word of God over all the world. The Bible Society of St. Petersburg is so much indebted to the encouragement they have received from the British Society, that they cannot but accept with gratitude this additional supply; especially as they engaged themselves in the very first year of their Institution, to undertake considerable enterprises, which can bear no delay, and to the executing of which, proportionable means are requisite.

The Committee of St. Petersburg have charged us, therefore, to desire you, Gentlemen, to present their most sincere thanks to the London Committee for their gift. The value of it is much enhanced, when we reflect upon the multifarious benefits you have already conferred on several of our infant Societies. As every letter and communication that our society receives from yours, breathes the most friendly concurrence in forwarding our common end, so your last letter, gentlemen, has caused the greatest satisfaction to our Committee; and all the Members of it were particularly affected by the expressions of that christian charity, which influences your actions, and induces you to propagate the Word of God in a country so far distant from Great Britain.

We can do no less than imitate your humane and Christian undertakings; and therefore we exert ourselves to procure a sufficient supply of copies of the Sacred Scriptures, in order to distribute them, at the lowest rate, to our fellow-countrymen in the vast Empire of Russia. To this end, the Committee of the St Petersburg Society has already ordered the printing of the Scriptures in seven different languages, and the Committees of the smaller Associations are likewise advancing the printing of it in three other languages. We only desire that the success of these our undertakings, as well as the means to accomplish them, may answer the ardent zeal of our Committee.

What you are pleased to say, Gentlemen, about the fundamental principles of the Bible Society, that "the circulation of the Scriptures, without note or comment, is the very life of the Institution, which proposes to unite, in one harmonious confederation, those who differ from each other in their modes of intepreting the Word of God," is such an undoubted truth, that it requires no enforcement among those who venerate the Holy Books. We can have no other guide in supporting our Institution than your example; and we shall be attentive to profit by your concurrence in every improvement.

The St. Petersburg Committee has been informed that the Committee of the British and Foreign Bible Society are desirous of having 1,000 copies of the Armenian New Testament, now printing by our Society; they have therefore unanimously resolved to present them with the same, which they hope will be received as a small token of acknowledgment for the many gifts for which we are indebted to your Society, and of our readiness to co-operate most cordially with you, in promoting the great work of salvation. Our Committee have also resolved to proceed to print the whole Bible in the Armenian language, to which they have been induced by letters from the Armenian inhabitants of Russia, who have subscribed liberally to this Society, and are earnestly desirous of obtaining the Scriptures in their vernacular tongue.

The increasing demand for the copies of the Holy Scriptures makes it necessary for our Committee to request the Committee of the British and Foreign Bible Society to send us, on account, 3,000 copies of the (Modern) Greek New Testament. As for the Books in other languages, the Committee have already given a commission to the Rev. John Paterson, and they will write to him again about them.

The blessing of the Lord, which you are pleased, Gentlemen, to invoke on the endeavors of our Committee, has largely and visibly manifested itself upon your Society, by manifold successes in all your undertakings; and we heartily wish and pray, that the same grace of our Lord may continue to rest upon the Patrons and Directors of your Committee, and upon you, their fellow-laborers in this holy work, to make you all more and more the happy instruments of his goodness and wisdom, by circulating his Blessed Word throughout the whole world, and imparting it to all mankind.

We are, Gentlemen, with due regard, most respectfully, your humble servants and fellow-laborers,

BASILE PAPOF, } Secretaries.
ALEX. TURGENEFF, }

To the Secretaries of the British and Foreign Bible Societies.

From the Rev. William Milne.

Batavia, Java, March 23, 1814.

I left China in the ship James Drummond, on the 14th of February, with a Teacher, Type-cutter, and Servants. We had on board 456 Chinese emigrants, among whom I distributed 25 complete copies of the Chinese New Testament; and had the pleasure to see those Pagans reading in their own tongue the wonderful works of God! Perhaps these were the first twenty-five complete Chinese Testaments that ever were distributed. We touched at the Island of Banca, where the Chinese were landed. This Island is of considerable size; was formerly under the Sultan of Palembang; is now in the hands of the English, as one of the dependencies of Java, and at present chiefly valuable for its tin mines, in which the Chinese are mostly employed. The Chinese population in Banca, and at Palembang, may be upwards of 5,000. The English have a settlement at Palembang. Captain Court, (whose name you are at liberty to mention,) Sub-Lieutenant Governor, received me with much kindness, and cheerfully offered to aid me in the distribution of the Sacred Scriptures among the Chinese. I left with him 23 copies of the Chinese New Testament.

Three articles from the London Evangelical Magazine.

"*Jamaica.*

"By a letter from a gentleman at Spanishtown Jamaica, dated Feb. 21, 1815, we are informed that a proclamation has lately been issued by the House of Assembly, whereby any preacher or teacher (not a clergyman of the establishment) is made liable to a fine of 50*l.* for admitting any Negro to be present at his meeting house; and for a second offence, 100*l.*; and any Negro so offending, is to be punished with whipping for the first offence, and for the second, six months imprisonment." No. 284. p. 211.

"*Captured Slaves.*

"According to law, all slaves taken in slave ships by our cruisers, are carried into the free settlement of Sierra Leone; where those who do not join the army or the navy, are placed in villages and have lands alloted them. Eight such villages have already been formed, containing about 2000 Negroes, including children. All these we trust will receive religious instruction." p. 212.

"*War, Horrid War!*

"In a German publication, the loss of men, during the late war, from 1802 to 1813—in St. Domingo, Calabria, Russia, Poland, France, Spain, Portugal, Germany, &c. including the maritime war, contagious diseases, famine, &c.; is stated to amount to the dreadful sum of *five millions eight hundred thousand!!!*—O when, when will the time come that the knowledge of the Lord shall cover the earth, and men shall learn war no more! Hasten, O Lord, this golden age." No. 282.

For the above articles we are indebted to a friend of humanity, who has assured us that they were correctly transcribed.

The *first* must excite the pity of every christian reader. But it may be a question, whether the poor negroes who are treated as brutes, are more to be pitied than their tyrannical masters; for there *will be* a day in which the *oppressor*, must stand at the tribunal of that God, who hears the cries of the oppressed, and in which those will have judgment without mercy, who have showed no mercy.

In the *second* article we find much to commend, But with respect to those Africans who are persuaded to "join the army or the navy," we sincerely doubt, whether their being captured and placed in such situations, to spend their days in killing their fellow

beings, is really preferable to being *sold as slaves.*

The *third* article fills the mind with horror. Admitting the correctness of the German calculation of the sacrifices made by war, in eleven years—the average *daily sacrifice* was 1444 human beings;—the average *weekly sacrifice* was more than 10,000;—the average *annual sacrifice* was 527,272.

At this horrible rate *human victims* are sacrificed by war, in those nations which are *called Christian!* The average *yearly sacrifice*, exceeds the last census of the whole population of New-Hampshire and Vermont and Rhode Island by17,986. The amount of sacrifice for the eleven years, exceeds the whole population of the United States in 1800, by 494,334. Yet these *Christian* nations can reproach the *Pagans* for offering *human sacrifices!* In view of such blindness on the part of christians, intelligent deists must either smile or weep. For it may be doubted, whether the whole habitable globe can furnish an instance of more palpable, or more deplorable delusion. Ed.

Norfolk Musical Society.

On Monday, 2 October, "*The Norfolk Musical Society*" held its first annual meeting at Randolph, and chose officers.

Rev. John Pierce, of Brookline, Pres.
Rev. Samuel Gile, of Milton, V. Pres.
Rev. Ralph Sanger, of Dover, Sec.
Rev. Josh. Bates, of Dedham, Chorister.
Rev. John White, of Dedham, } Vice-
Maj. Asa Gowen, of Franklin, } Chor-
Mr. Eben. Hunt, of Braintree, } isters.

At two o'clock, P. M. the Society met in the house of public worship, where, after a prayer and discourse by the Rev. John Pierce, of Brookline, a number of tunes and anthems of standard excellence in sacred music were performed to the gratification of a large and respectable assembly.

The object of the Society is to correct and improve their own and the public taste in psalmody.

Their plan is to have a meeting for recitation at Dedham, the shire town of the county, annually. At this meeting they agree, where the annual meeting shall be holden, which is to be in rotation in the several parishes connected with the Society according to the number of members from these respective parishes.

The more effectually to carry their purposes into effect, they recommend to separate the Society into divisions of two, three, or more parishes, as shall be most convenient, who may meet at stated intervals between the annual meetings to attend to the objects of the Society.

The Rev. Thaddeus M. Harris, D.D. of Dorchester is chosen to deliver the discourse, the next year.

It is confidently believed, that by a more general formation of similar societies, the public taste in sacred music might be greatly corrected, and essentially improved; this delightful part of divine service might be performed to incalculably greater effect; and some hopeful progress might be made toward banishing from our religious assemblies those light, unmeaning, irreverent airs, which have been too long both tolerated and encouraged among us, and substituting others more favorable to piety and less offensive to lovers of correct psamody.

Ordination.

In Gloucester, Rev. Levi Hartshorn. Sermon by the Rev. Dr. Dana of Newburyport: other services by Rev. Messrs. Abbot of Beverly, Barnard of Amherst, N. H. Parish of Byfield, Jewett of Gloucester, and Thurston of Manchester.—*Centinel.*

Candidates for the ministry in Cambridge and its vicinity.

Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do,
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge,
Mr. Samuel Clarke, do.
Mr. Henry Ware, jun. do.
Mr. Rufus Hurlbut, do.

THE

CHRISTIAN DISCIPLE.

No. 12. DECEMBER, 1815. VOL. III.

SKETCH OF PROFESSOR JUNIUS.

Dr. FRANCIS JUNIUS was born at Bourges in France, A. D. 1545. Under a kind and learned father he received the rudiments of education. In his twelfth year he was sent to a public school, and was subjected to petulant and tyrannical preceptors, who seemed to have delight in punishing their pupils. But so great was the ardor of Francis to obtain an education, that he forebore to complain of the treatment he received.

After considerable time he was removed to Lyons. While in that city he had many advantages and many temptations. Among other temptations, he was under the influence of a man who avowed atheistical principles; and Junius was persuaded to adopt them. He became as complete an *atheist* as his impious counsellor, and was so frank in avowing his principles, that they were known by all who were acquainted with him.

For more than a year he was in this perilous state of Atheism. But at length a tumult happened in Lyons, and the life of Junius was preserved in a manner for which he could not account but by the agency of God, or an overruling Providence. This led him to serious reflection on the dangerous principles he had adopted. His father, being informed of the state of his mind, sent for him, and with the utmost tenderness requested him to read the New Testament with attention. He obeyed his father, and God appeared for him. On reading the first chapter of John the scales of atheism fell from his eyes. The account given by Junius of this event is as follows:—

"I read part of the chapter, and was so impressed with what I read, that I could not but perceive the divinity of the subject, and the authority and majesty of the scriptures, to surpass greatly all human eloquence. I shuddered in my body with horror at myself; my soul was astonished; and I was so strongly affected all that day that I scarce knew who, or what, or where I was. But thou, O Lord my God, didst remember me in thy wonderful mercy, and didst receive a lost and wandering sheep into thy flock! From that time when the

Lord had granted me so great a portion of his holy spirit, I began to read the Bible, and to treat other books with more coldness and indifference, and to reflect more upon and to be more conversant with the things that relate to salvation."

His father was rejoiced at the happy change; he wished his son to be religious, but did not wish him to become a clergyman. His desire was that Francis should study the profession of law: but to this the son could not consent. Divinity was now his object, and he obtained leave of his father to go to Geneva. He was furnished with but a small sum of money, which was soon expended. His modesty forbad him to borrow; and he formed the plan of laboring one day on the fortifications to procure subsistence, that he might pursue his studies the next. Thus his faith in God was brought to the test.

It was not however long before he became acquainted with a man whose widowed mother had often been relieved by the father of Junius. This man was disposed to show his gratitude by favoring the son of his mother's benefactor. But through fear of burdening his friend, Junius lived so sparingly that he greatly injured his health. In this situation God provided for him, raised up other friends to help him, and by adopting a different mode of living his health was restored.

In 1565, he became a minister of a church at Antwerp. This situation proved to be afflictive and dangerous. The Spaniards were then in possession of the Low Countries, and were about to establish the Inqusition in that quarter. The Reformers held a meeting to consult on the best methods to prevent the establishment of the terrible tribunal. At this meeting Junius took an active part; but he was inclined to moderation and pacific measures. After the meeting he published some "Political Admonitions," which gave great offence to the Papists. From the style and manner of this publication Junius was suspected to be the author, and narrowly escaped the designs of his enemies.

At that period the Protestants as well as the Papists, were under the influence of a persecuting and violent spirit, to which Junius was opposed in his own party as well as in the Papists. He wished well to the interest of those who were called the Reformers; but he did not think that a good cause should be promoted by violent measures. He was not for opposing a persecuting spirit with the spirit of persecution. And as he felt bound to set his face against this spirit in both parties, he incurred the displeasure of both; and many of the Reformers joined the Papists in persecuting Junius.

"Men of peace and moderation," says Mr. Middleton, "and truly religious men must be such, may expect such treatment in all ages. If they will not espouse the interest of a party with the *rage* of the party, the furious partizans will not thank them for a sober adherence and advice; but perhaps will be the first to condemn them."—This judicious remark has often been verified both in politics and religion.

Junius was soon excluded from Antwerp. From hence he went to Limbourg; but persecution followed him wherever he went. While he labored here with success, the Papists raised a clamor against him, invented many falsehoods, and among other things they affirmed, that he "was really cloven-footed, and a monster rather than a man."

"They lent *this* lie the confidence of truth."

Such was their malignity, that he was advised by his friends to escape for his life. He accordingly fled to Heidelberg, and was well received by the elector palatine, Frederic III. He was appointed a minister of a small congregation, which was soon much reduced by the plague.—For a time he was employed as a chaplain in the army, under the prince of Orange; but this situation was disagreeable to him. He was some years employed with Tremellius in translating the Old Testament into Latin—a work which is said to have done honor to the translators, both as scholars and divines.

About the year 1581, Junius was appointed professor of divinity in the University of Heidelberg. In 1592 he had an invitation to the same office in the University of Leyden, which he accepted. In this he continued with great reputation for ten years, or until the time of his decease—which happened Oct. 13, 1602. He was followed to the grave with the tears of the University, and the regret and concern of good people.

In his last hours he enjoyed composure of mind and great consolation. As he had lived, so he died, full of faith in the salvation by Jesus Christ. When the celebrated F. Gomar, his friend and colleague, visited him, and proposed several passages of scripture for his comfort, Junius replied "that he gave himself up entirely to God—to that God who would graciously do what was best for him, and for his own glory." When his disorder would permit, he spent his time in hearing passages of scripture read to him, and in pouring out his soul in ardent prayer.

His friend Gomar called again to to see him, and exhorted him "that in his last extremity he would draw for himself out of that treasury of comforts, from which he had so happily drawn for others; and that in particular he would remember that God was his tender Father in heaven, ready to receive him; that Christ was his Savior; that heaven was his country and inheritance; that the holy spirit in his heart was a pledge of all this; that death was only the way to this heaven and life immortal; and that by faith and hope he should rejoice in what was before him."

To this pious exhortation Junius earnestly replied: "that he well remembered and observed those things which he had taught to others; that his only confidence and stay was in the free grace of God; and that he was assured that God would perfect what remained concerning his future salvation."

Upon being asked whether he had any thing to say about his temporal affairs, he answered, "that he could think but very lit-

tle of perishing things at that time." He said he had aimed at the glory of God and the good of men, as far as he could; then added, "with respect to all other things I entirely commit them to to divine Providence."

He was married four times and survived his fourth wife. His works were written in Latin, and were published in two volumes folio.

Scaliger, who on some account or other had been unfriendly to Junius while he was alive, said after his death, "that Junius, who had so lately dealt his excellent instructions to crowded audiences, was unhappily snatched away by the plague; that his scholars bewailed his death; the widowed church lamented him as her parent, and the whole world as its instructor; that they did not weep for him as the vulgar do, who are not sensible of the value of a thing till they have lost it; but that every one knew the great merits of Junius in his life time, and therefore they were not more sensible of his value by his death, but were the more grieved."

Even Bayle was disposed to say of Junius, "that he was an honest man, and so far from running into extremes that it was his opinion that people might be saved in the Romish communion; and that he never was more sensible of the deficiency of his knowledge, than when he knew most—which is an indication of a right understanding."

Such is the character given of a man, who was in his youth an *atheist;* and who after he became a *christian* indeed, was persecuted and driven from one place to another, because he would not become a persecutor, and chose to suffer wrong rather than to do wrong. Though such men may be despised during the rage of party hurricanes, they will be respected after the storm is over; and their names will be had in grateful and everlasting remembrance, while the names of their persecutors will sink into oblivion, or be remembered only on account of the mischief they have done.

LETTER TO THE EDITOR FROM S. A.

MR. EDITOR,

HAVING lately read "Memoirs of the life and character of Rev. Cornelius Winter, by William Jay," and been much gratified with the character of that apostolic divine, I am induced to extract some passages for the pages of the Christian Disciple, knowing that you make it a cardinal point to exhibit the liberal and catholic sentiments of eminent christians of whatever denomination they may have been.

"He would not, 'says Jay,' separate principle from practice; he would not treat doctrines as naked, cold, and angry propositions; he would not be always harping upon two or three favorite topics, and shun a large proportion of the gospel scheme; he would not confine his motion to a circle, like a blind horse going

round in a mill, or feed like an ass tethered in a paddock; but went over the whole land of revelation, in the length and breadth of it."

"Morality, observed Winter, though introduced in its proper order, and fixed in its proper place, is very disagreeable to some of our evangelical hearers, who are very far from being the moral men themselves. They are never pleased with any thing but what whips up their frothy passions to a very strong head; and those are the best preachers in their estimation, who bring the whisk with them into the pulpit, and meet not their true state, but their inclination. The *cándor* of Mr. Winter was remarkable. Recollect, said he, that it is possible to defend your own fort without storming another's battery. Maintain, by scriptural argument, your own principles and practices with modest confidence; but rail not, insinuate no reflection on your opponents; name them not unless—with respect."

"Though he was a Calvanist he was intimately acquainted with Mr. Wesley, and often spent some days with Mr. Fletcher; and, in the earlier volumes of the Arminian Magazine may be found some specimens of their mutual correspondence. When, therefore, the Methodists, two or three years before his death, erected a chapel in Sainswick, though some of his people were displeased, viewing it rather in a way of opposition, he was far from complaining: and the Sabbath it was opened he largely and particularly prayed for the success of the gospel in it, in each of his public services."

To one who held other sentiments on some theological point he wrote "come and see me. We will talk over the matter, and if we cannot unite in sentiment, we will agree to differ."

"His humility was genuine, and not assumed. It was not the humility that is founded in vanity and employs a number of self annihilating expressions as anglers to fish for praise: a humility that retreats—to be followed; that refuses—to be courted; that disowns excellencies—for the satisfaction of inducing others to affirm that we possess them, and believe that we are insensible of them. Reality needs no pretensions; but those who have neither the trouble nor expense of maintaining the reality, can afford to be very lavish in professions. I never knew Mr. Winter in his public services deal in the language of many, who, while they call themselves "dust and ashes," 'less than the least,' 'unworthy to open their lips,' show in their general carriage, that they have no very mean opinion of themselves; and whose frown would probably threaten the daring individual that would address them in the language of their own 'voluntary humility.' It would be better to establish our claims to christian excellency by some thing less cheap and suspicious—*the whole course of our lives.*"

"His design was not to make proselytes to a party, but real, and practical, and useful christians."

"Much may be done, as in the building of Solomon's temple, without the noise of axes and hammers."

I am yours, &c. S. A.

THE CUSTOM OF PRIVATE DUELLING.

THE custom of private duelling is the seventh sanguinary custom which became popular in christian nations. The duels called Judicial Combat "had long been permitted by all European nations, and, forming a part of their jurisprudence, were authorized by the magistrate on many occasions, as the most proper method of terminating questions with regard to property, or of deciding those which respected crimes." Such was the state of things anterior to the challenge given by Francis I. to Charles V. The challenge given by one of these monarchs for a private duel, was accepted by the other, but the combat did not take place. This example however, being a departure both from the custom of private wars and the Judicial Combat, had a powerful effect in changing the manners of Europe. After this, "duels which at first could be appointed by the civil judge alone, were fought without the interposition of his authority, and in cases to which the laws did not extend. The transaction between Charles and Francis strongly countenanced this practice. Upon every affront or injury, which seemed to touch his honor, a gentleman thought himself entitled to draw his sword, and to call on his adversary to give him satisfaction. Such an opinion becoming prevalent among men of fierce courage, of high spirit, and *rude manners*, when offence was frequent and revenge always prompt, produced most fatal consequences. Much of the best blood in Christendom was shed; many useful lives were sacrificed; and at some periods, war itself had been scarcely more destructive than these private contests of honor. So powerful however is the dominion of fashion, that neither the terror of penal laws, nor reverence for religion, have been able to abolish a practice, unknown in former ages, and not justified by any principal of reason."*

This concise account of the origin of duelling, and of its effects in former ages, has been borrowed from Dr. Robertson. Mr. Hume in his history of England has some remarks on the subject in agreement with those which have now been given. See vol. vi. p. 73.

Both historians derive the custom from the Judicial Combat, and both account for the change in the custom by the example of the two monarchs. The custom of duelling however seems to have been made a substitute for the private wars among the barons, as well as for the judicial combat, and confined principally to men of rank. It took its rise in that state of society which was produced by the irruption of the savages in the north of Europe. Whether gentlemen of the present age have much reason to be proud of a custom borrowed from the Goths and Vandals, or men "of rude manners," which vio-

* History of Charles V. vol. i. p. 12.

lates the first principles of religion, natural and revealed—and which is pronounced to be murderous by the laws of civilized nations, the reader will determine for himself.

There is some consolation to be derived from the thought, that this custom has long been losing its popularity among serious people, and that in New England in particular, it is generally regarded as a savage and murderous practice. Had the custom been as popular in these times of political dissention among us, as it formerly was in Europe, it would probably have swept off many hundreds of individuals who are yet alive. We rejoice in the belief that no man in New England, who possesses any considerable share of public esteem, can now fight a duel but at the *expense of his reputation.*

But after all we have said or thought against the practice of duelling, we dare not pretend that it is in any respect or any degree more unjust, unreasonable or antichristian, than the custom of national wars. Both customs are adopted for the support of *false principles of honor.* Two gentlemen have unquestionably as good a right by agreement to risk their own lives in a duel, as the rulers of nations have, to risk and sacrifice the lives of their subjects in public wars. Considered as different modes of obtaining redress for wrongs, they are equally preposterous and uncertain. In both cases the *offender* is as likely to be successful as the *injured;* and to decide a dispute by lot would be quite as sure a mode of obtaining justice as private duelling or public wars, and much less dangerous than either. Duelling, so far as it was a substitute for private wars, was a favor to community, as a far less number of innocent people were exposed to perish in the contest. And should the rulers of different nations be compelled, either to settle their disputes on the principles of reason and common sense, or to decide them by personal duelling, it would occasion an immense saving of human lives and human misery.

Rulers have surely as good a right to risk their own lives, as they have to expose the lives of other people; yet a great portion of the people who are shocked at the idea of private duelling, regard the custom of war as necessary and justifiable. But why is duelling a more murderous custom than war? In what respect is it more inconsistent with the spirit of the gospel? Let every christian seek an answer to these questions which he will dare to offer at the bar of God. Why does it appear to you more horrible for two gentlemen to meet each other to decide a dispute with pistols, than for two armies to meet for a similar purpose, with cannon and muskets, by order of their rulers? No reason, it is presumed, can be given but this; war is now more popular than duelling; but surely that is no proof that it is more reasonable or less murderous. If, then, christians would be consistent, they should hold their peace, and say no more against duelling, or cease to be advocates for the custom of war.

Lord Kames has a note on

dwelling in his "Sketches of the history of Man," which deserves some attention, as it shows the bewildering sophistry by which the custom has been supported.

In vol. i. p. 412. His lordship states this question, "Is duelling A crime against the law of nature?" To this he answers—"A distinction is necessary. If two men, bent to destroy each of them the other, meet armed, and one or both be slain, the act is highly criminal: it is *murder* in the strictest sense of the word. If they appoint time and place to execute their murderous purpose, such agreement will not be more innocent, than an agreement among a band of robbers to attack every passenger; they will be abhorred as unfit for civil society."

After hearing this statement, could any mortal suppose that the writer was an advocate for duelling? But such was the fact. He therefore stated what he supposed to be a different case:—

"A duel, he says, which an affront forces upon a man for vindicating his honor, when no satisfaction is offered, or no proper satisfaction, is very different. I cannot see that the person offended is guilty of any crime; and if the person who gave the affront have offered what he thinks is full satisfaction, I see no crime on either side. The parties have agreed to decide the quarrel in the honorable way, and no other person is hurt."

Would any one suspect that the two passages now before us, were both written by the same man, in the same book, and in the same page? What Jesuit can reconcile them? In the first case it is admitted, that "if two men bent to destroy each of them the other, meet armed, and one or both be slain—it is murder in the strictest sense of the word." And "if they appoint time and place to execute their murderous purpose—they will be abhorred as unfit for civil society." Yet in the latter case his lordship could "see no crime on either side."

The two cases may be reduced to one. A. has received an affront; B. thinks he has offered full satisfaction, but A. is not satisfied. By appointment they "meet armed, bent each of them to destroy the other, and one or both is slain." This statement fairly includes both cases. Now what is his lordship's decision? It is this—"the act is highly criminal—it is murder in the strictest sense of the word;" and yet he could not "see" any "crime on either side!"

His lordship was quick to see the fallacy of Jesuitical reasoning in many cases; but he appears to have been perfectly blind while reasoning on sanguinary customs, which were then popular; and no Jesuit ever reasoned more fallaciously than he did in support of war and duelling.

There are however two methods perhaps which a Jesuit would adopt, to reconcile his lordship's two decisions.

First. It may be said, that in the latter case the parties might meet for a duel without being "bent each of them to destroy the other." But if this idea be excluded, why do they meet at all? and why *attempt to kill* without being "*bent to destroy?*" Af-

ter the combat, in which one is slain, how are the public to know, whether the survivor was "bent to destroy" or not, but by what he has actually done? How are they to ascertain whether he is chargeable with "no crime" or with "murder in the strictest sense of the word?" or whether he should be treated as an innocent, honorable man, or "be abhorred as unfit for civil society?"

Second. It may be pleaded, that in the first case his lordship had respect to *common people*, or people of common sense—but in the latter to "*gentlemen of honor*," and that this was the "distinction" which he thought "necessary." If the advocates for duelling are satisfied with this "distinction" between themselves and common people, if they allow themselves to do that which would be "murder in the strictest sense" if done by others, let them not wonder if in future they should "be abhorred as unfit for civil society," or pitied as men subject to mental derangement. They would do well to remember that the barbarous custom by which they are distinguished, had its origin in a barbarous age and among a barbarous people.

There is one sentence of his lordship, which ought not to be passed over in silence—"The parties have agreed to decide the quarrel in an honorable way, and no other person is hurt." Such are the considerations by which he supported his opinion, that there is "no crime on either side."

Is it then "an honorable way" for gentlemen to "decide quarrels" in a manner which would be "murder in the strictest sense" if done by two farmers? Is such the *example* which men of rank should set before society? If the example be good, why should it not be imitated by all? If bad, why should any one plead for the custom?

But is it indeed true, that when a duel is fought between two gentlemen, "and one or both is slain," that "no other person is hurt!" Is it no "hurt" or injury to the tender father thus to lose his son? or to the child thus to lose his father? or to the wife thus to lose her husband? If not, the reason must be this, that duellists are of such a character that they are a curse to their relations while they live, and of course can depart, as Jehoram did, "*without being desired.*"

We do not say that such is the character of duellists; but we say that such is their character, or their advocate's reasoning is unjust and delusive. If they wish to be regarded as more amiable than his lordship's reasoning implies, let them make it appear, by renouncing a custom which exposes all their virtuous connexions to shame and to the severest affliction; and by which they place themselves on a level with the ferocious chiefs of a barbarous age.

GIVE AN ACCOUNT OF THY STEWARDSHIP.

Once more a period has arrived, which reminds us of the astonishing flight of time. And of what time? Of that brief space

in which our lives are all contained—that momentary space in which is determined the everlasting destiny of men. When this month shall close we shall take our leave of one more of those few years which are allotted for our probation, and perhaps some who may read these lines may finish their probation even before the present year shall end. As all must give an account of their stewardship to a God who cannot be deceived, is it not important that all should now seriously examine what account they have to render, what use they have made of time, and the various advantages they have possessed, what is their present moral state, what the prospect of their being able to stand in the final reckoning?

We have had time and advantages for the improvement of our minds in religious knowledge;—what advances have we made? or are we as ignorant as ever of those things which are of the most importance to be known? Do we sacredly devote a proper portion of our leisure to the cultivation of our understandings? or do we think that time lost which is not devoted to the common pleasures and pursuits of sensual men? It is to little purpose that we hear discourses weekly from the pulpit, if we take no care to preserve our stock of knowledge, and to seek new lights and illustrations, new views and considerations. The subjects relating to religion and to our various duties are vast and impressive; and yet they are not to be learned at a glance; they require serious and frequent attention. Are we to close this year in all the presumptuousness of ignorance upon subjects of the highest moment?

What account have we to give of our *tempers* and *habits?* Can we discover, that during the year our tempers have been ameliorated and our habits improved? We have perhaps formerly suffered much from a sordid love of wealth;—are we at all disengaged from this thraldom? We have sometimes felt the stings of envy, and the troubles of ambition and vanity, peevishness and discontent;—are we now free from those miserable tormentors, or are we still suffering as much as ever from pride, disappointment and unsatisfied desires? Are the resentments which we once felt, at last extinguished? Do we now love our enemies, and feel towards them the spirit of forgiveness? Have we this year begun those personal habits of religion, which we had formerly neglected? or revived and invigorated those, which had been relaxed? If we have not kept up our private devotions, if being more immersed in worldly occupations we have lost sight of God and forborne prayer, now is the time to call up this solemn account, to repair this alarming defect, and with truly penitent hearts to acknowledge the sad and affrighting truth, that we have fallen off from the support of our lives, from Him whose mercy alone keeps us from falling into the pit of everlasting destruction, and to return to him with humiliation and prayer.

Have our characters in respect to religion been on the whole improved during the year. Are

we more devotional and heavenly minded in our dispositions and habits. When we have attended on the public worship of God, has it been with a more solemn sense of the presence of the great God? or do we attend on this duty only from a regard to decorum and the habits of community? Believing as we do in the authority of Jesus Christ, and professing ourselves his followers, are there none of his ordinances which we continue to neglect, so that another year will leave us just as indecisive, just as inconsistent in our religious characters as ever? If our common Lord should now appear and call us to account, respecting our obedience to his commands; should we not be thrown into the utmost confusion, and seek in vain for any apology for our neglects?

One year more is just going, and with it how many golden opportunities are taking their flight; and we call after them in vain! Are we satisfied with the progress we have made in religion? Of our prayers, how many have fallen ineffectual from our lips? And how many, from a wandering habit of mind, have never reached the throne of God! Do we know any thing more of that holy book, than we did when the year commenced? Can we take pleasure in the progress of the divine life in our souls—in the new views that open upon us, in the new hopes that cheer us, in the peace of our hearts, and the joys of religion? We have experienced some afflictions;—what has been their effect? some disappointments;—how have we met them? some bereavements;—how have we improved them? some new intimations of our own departure from the world;—how have they operated on our minds?

Religion extends to all our relative duties. Have those who have had the care of families been truly faithful to the souls committed to them? Have children been trained up in the way they should go? Are our families secure of real quiet, of contentment, of intellectual pleasure and of habitual religion? Or are our occupations at home loose and frivolous—our pleasures unsparingly introduced—our expenses lavished without rule—our time dissipated without economy, and our homes the theatres of foolish and unprofitable occupations? Have we this year introduced any improvement in our domestic arrangements, by which we have supplied former defects, or corrected former errors? Is there nothing for which conscience still reproaches us? No serious neglect of a religious nature? Is God, the God of our fathers, and the God on whom we all depend for every thing—is *this* God *our* God, and is he invoked as such within our walls?

Within this year, now soon to close, we have had many opportunities of doing good;—have we been truly kind and benevolent? Are there no omissions for which our consciences now reproach us? Is no one now suffering from our neglect or improvidence? Has no one been wounded by our ill treatment, or distressed by our carelessness, or seduced by our example? Have we made just and full reparation for wrongs which we have willingly or inadvertently

committed? Are we at peace with our neighbors, with the world, and with our own hearts?

Every reader must divide and multiply, and appropriate such inquiries according to his own circumstances. The examination *must some time be made;* and what opportunity will be more favorable than the present? It will be inconceivably dangerous for us to live on from year to year continually deferring this scrutiny. Our perplexity will every day increase by delay, our debts will accumulate, and yet the voice "Give an account of thy stewardship" rings in our ears. And will there be another opportunity before the final reckoning? *Thou, Lord, only knowest.*

But examination without resolutions and reformations will be unavailing. The frightful scene of our unworthiness is not to be just glanced at, and then forgotten. It cannot—as God lives—it *will not* be forgotten. The sins of this year are added to those of the last, and those of the last to those of the years preceding. Let all who have lived twenty, thirty, forty or fifty years or more on the mercy of God, and yet as without God in the world, seriously consider their folly and their danger. The ground on which you stand is treacherous, and may in an instant yield and precipitate you into an abyss of irrecoverable woe. Choose you then this day whom you will serve, and presume not that God's mercy will draw out to an indefinite length your quivering thread of life.

You who have thought the wonderful gift of God's beloved Son worthy of your attention, let not this year close without finding you sitting at the feet of the divine Savior, clothed with the garment of humility and in your right mind.

Let us all resolve upon a more faithful cultivation of our minds and our hearts—more serious reading and less amusement—more inquiry after truth and less inconsiderateness and vain speculations. Let parents resolve to mark out for themselves and their children a course of religious instruction; and in the fear of God and in deep humiliation for past neglects commence the great duty of prayer, and persevere in it to the end of life. Let not the old excuses be continually brought up to justify the neglect of any duties which are acknowledged to be useful, and which you believe to be required by God.

Let us prepare to commence another year with a humble and penitent acknowledgment of our sins, our defects, our degeneracies; and beseech God for pardon. Set out with confidence in his aid upon a new career of more effective obedience. Let not our consciences continually reproach us; let not the sun, every time it goes down, carry with it a record of our long continued omissions of duty.

But what have I been saying! What have I been recommending! *Resolutions for another year;* when it may be that I and many others shall not live another day. Spare us, good Lord! cut us not off in the midst of our days. Give us another year, if it be thy holy will, that we may repent, and serve thee better.—So teach us to

number our days that we may apply our hearts unto wisdom. Save us in the hour of death, and in the day of judgment. B.

VOLNEY'S REPROACHES AGAINST CHRISTIANITY.

Mr. VOLNEY in a work entitled "The Ruins: or a Survey of the Revolutions of Empires," has endeavored, to undermine every species of religion, and to place them all on a level, as not only useless but pernicious. He has however many observations in the work, which are worthy to be considered by christians of every sect; and *christians* ought not to despise admonition, from whatever quarter it may come.

In p 82, we have a picture, at which christians may blush. On the one hand we see Mahometans praying for success in their wars against christians.—"Indulgent God! grant us the favor to exterminate these christians; it is for thy glory we fight, and by our death we are martyrs to thy name"—On the other hand, we have the prayer of christians against Mahometans:—

"Let us give thanks to God and celebrate his power: he has strengthened our arm to humble his enemies. Beneficent God! incline thine ear to our prayers. Permit us to exterminate these impious Mahometans, and overthrow their empire, and we will give thee the tenth of the spoil, and erect new temples to thy honor."

The christian priests say to the soldiers—"We pray for you, and God accepts our incense and blesses your arms."

In view of this contrast of prayers, Mr. Volney exclaims—"What madness is this which strikes my ear! What blind and fatal insanity possesses the human mind! Sacrilegious prayers, return to the earth, from whence you came! Is it thus, O man, that you worship the Divinity? And do you think that he whom you call *Father of all*, can receive with complacence the homage of *free-booters* and *murderers*? Ye conquerors, with what sentiments does he behold your arms reeking with the blood that he has created!"

In p. 88 he thus addresses conquerors—"Ye conquerors, who pretend by your arms to serve God, what need has he of your aid? If he wishes to punish, are not earthquakes, volcanos and the thunder-bolt in his hand? And does a God of clemency know no other way of correcting but by extermination?"

Fighting christians are here very properly compared with Mahometans; and we must leave them in the hands of Mr. Volney, but with this prayer to God in their behalf—"Father, forgive them; for they know not what they do!"

The 23d chapter is entitled "Problem of religious contradictions." In this the writer exhibits an assembly composed of persons of the various religions, —Jewish Mahometan, Christian, &c. Each is represented

in vindicating his own religion, and censuring the religion of others. After a Jewish Rabbin had spoken against the christian religion, a groupe of christian Monks advanced with a "standard," on which are painted "*pincers*, a *gridiron* and a *funeral pile*, and the words *justice, charity* and *mercy*." The Monks exclaim;—"It is proper to make an example of this impious heretic, and to burn him alive for the glory of God." Upon which the followers of Mahomet reproach the christians in a tone of irony;—"Such is the religion of peace, whose humble and humane spirit you have so loudly vaunted! Such that evangelical charity, which combats incredulity with no other weapon than mildness, and opposes only patience to injuries! Hypocrites! it is thus you deceive nations! It is in this manner you have propagated your destructive errors! When *weak* you have preached *liberty, toleration* and *peace;* when *power* has been in your hands, you have practised *violence* and *persecution*." p. 192.

On what ground can christians justify themselves against these reproaches, which a despiser of all religion has put into the mouth of a Mahometan? We cannot pretend that there have been no facts on which such accusations might justly be founded. We can only plead that violations of the moral precepts of our religion, are no proof that the precepts are unjust; and that the reproaches lie against the *transgressors*, and not against the *religion*, whose laws they violate.

The 23d chapter is entitled "The end of all religions the same." In this the assembly is still continued. The Mahometans boast of the morality of their religion. The christian priests answer;—"And have you the presumption to talk of *morality*? You, whose chief has practised licentiousness, and preached doctrines that are a scandal to all purity; and the leading principle of whose religion is *homicide* and *war*? For the truth of this we appeal to experience. For twelve centuries past your fanaticism has never ceased to spread desolation and carnage through the nations of the earth.—How different is the case with our sublime and celestial morality! It is she that drew the earth from its primitive barbarity, from the absurd and cruel superstitions of idolatry, from *human sacrifices*, and the orgies of pagan mystery. It is she that has purified the manners of men, proscribed incest and adultery, polished savage nations, abolished slavery, introduced new and unknown virtues to the world, universal charity, the equality of mankind in the eyes of God, forgiveness and forgetfulness of injuries, extinction of the passions, contempt of worldly greatness, and, in short, taught the necessity of a life perfectly holy and spiritual." pp. 303—4—5.

To which the Mahometans reply:—

"We admire the ease with which you can reconcile that *evangelical charity* and *meekness*, of which you so much boast, with the *injuries* and *outrages* that you are continually exercising towards your neighbor.—In

respect to the manner in which you have practised your boasted doctrine, we in our turn appeal to the testimony of facts, and ask;—Was it your evangelical meekness and forbearance which excited those endless wars among your sectaries, those atrocious persecutions of what you call heresies, those crusades against the Arians, the Manicheans and the Protestants; not to mention those which you have committed against us?—Was it the *charity* of your gospel that led you to exterminate whole nations in America, and to destroy the empires of Mexico and Peru; that makes you still desolate Africa, the inhabitants of which you sell like cattle, notwithstanding the abolition of slavery, which you pretend your religion has effected; that makes you ravage India, whose domains you usurp? In short, is it *charity* that has prompted you for three centuries past to disturb the peaceable inhabitants of three continents?" pp. 305, 307, 308.

When the Mahometans had closed their reply, the "Bramins, the Rabbins, the Bonzes, the Chamans, the priests of the Molucca Islands and of the coasts of Guinea," united in their reproaches against the christians;—"Yes," said they, "these men are *robbers* and *hypocrites*, preaching simplicity, to enveigle confidence; humility, the more easy to enslave; poverty, in order to appropriate all riches to themselves; they promise another world, the better to invade this; and while they preach toleration and charity, they commit to the flames, in the name of God, those who do not worship him exactly as they do." p. 308.

Thus Mahometans and Christians mutually reproach each other; and those who are acquainted with history must acknowledge, that on both sides the reproaches are but too well founded. There is however in one respect a remarkable difference, which falls with great severity on the practice of christians. The Mahometans are accused of having a religion which tolerates and justifies "homicide and war," and of acting according to a "leading principle" of their religion, in spreading "desolation and carnage through the nations of the earth." In the very worst of their practices they are not accused of violating the principles of their religion, or of walking contrary to the example of its founder.

On the other hand, christians boast of a religion which inculcates universal charity, meekness, humility and forgiveness of injuries, and which forbids violence and revenge. The example of their Founder was according to his precepts, and directly the reverse of that of Mahomet. The Mahometans admit that such are the principles of the christian religion; but they accuse, and justly accuse christians of violating the precepts of their own religion, and of being as sanguinary in their practices as Mahometans themselves.

It would be worse than useless to attempt a vindication of the christian world against these severe reproaches. As a people, every nation in Christendom must plead guilty. But to the truly

humble christian, who has imbibed the spirit of his Lord, it must afford comfort to reflect, that while these reproaches are a stain on the christian name, they imply the excellency of the religion of the gospel; and instead of demanding a *renunciation* of christianity, they call only for a *reformation* in those who profess it. They also suggest this important truth, that if such a reformation should be effected, as to bring the practice of professed christians to a conformity to the principles of their religion, those customs would be abolished, against which Mr. Volney declaimed, and which he made the foundation of his reproaches. Let us then *hold fast our profession*, and *reform our lives*.

In pp. 160, 161, we have an exhibition of christians as divided into a multitude of sects, and all "parties of a persecuting spirit when strong, tolerant when weak, hating each other in the name of a God of peace, forming to themselves an *exclusive paradise* in a religion of *universal charity*, each dooming the rest to endless torments."

In p. 816, an impressive supposition is made, namely, that God should adopt the contracted principles and spirit of the various classes and sects of religionists; and sitting on his throne as a judge, should thus address them;—"Mortals! I consent to adopt your own principles of justice into my administration. Of all the different religions you profess, a *single religion* shall now be preferred to the rest; all the others shall be condemned to everlasting destruction. Nor is this enough; among the different sects of the chosen religion, one only shall experience my favor, and the rest be condemned. I will go farther than this: of this *single sect* of this *one religion*, I will reject all the individuals whose conduct has not corresponded to their speculative precepts. O man! Few indeed will then be the number of the elect you assign me!"

The exclusive principle being thus established and announced, by which the whole human race were doomed to destruction, excepting those of one particular sect, and all of this sect, excepting those who had practised according to the precepts of the religion they professed—and it being still uncertain which one of the innumerable sects would be found the chosen people—they were all "seized with terror" and cried—"No, no! we are brethren and equals, we cannot consent to condemn each other." That is, they would rather renounce their practice of judging and condemning one another, than to hazard the unknown consequences which might result from God's adopting their exclusive, intolerant, and vindictive principle.

I am very far from believing with Mr. Volney, that all the various religions in the world are useless, or that they are all equally acceptable to God, or safe to man. Yet I sincerely believe, that the conduct of people of different sects in reproaching and condemning one another, is perfectly unwarrantable, antichristian and presumptuous. The illustration given in the supposi-

tion of God's adopting the exclusive principle, is very striking; and I wish it may have a proper effect on my own mind, and on the mind of every reader. There are, I hope, but a few who have such a share of presumption and self confidence, as not to tremble at the thought of God's adopting the principle in the manner above stated. But alas! how many professed christians arrogantly adopt it in their treatment of others, while totally ignorant of what would be the consequences to themselves, if it should be adopted by God!

It is pleasing to reflect that the main things by which Mr. Volney attempted to invalidate the christian religion, are such as really go to establish its excellency; and to show that its principles and precepts are such as tend to render mankind virtuous and happy. The reproaches founded on the sanguinary and cruel customs which have been adopted by many christians, are decidedly of this character. So also is the objection founded on the self-sufficient and censorious spirit by which christians of one sect doom those of another "to endless torments." The precepts of the gospel as clearly prohibit such slander and censure, as they do "homicide and war."

Mr. Volney has labored to impress the idea, that the religion of the gospel is no better than that of the Alcoran. But what are his proofs? They are such as these:—Many professed christians have been as sanguinary and intolerant as the followers of Mahomet; and in these very things, they have violated the spirit and precepts of their own religion—which cannot be said of the Mahometans. All this may indeed go to establish the fact, that intolerant and sanguinary christians are more wicked and inconsistent than Mahometans themselves; but at the same time it is fairly implied, that the principles and precepts of the christian religion, are as much better than those of the Mahometan, as the spirit of universal kindness and peace, is better than the spirit of intolerance, homicide and war; and that so excellent is the christian religion, that its professors cannot depart from the law of forbearance and kindness, without being chargeable with glaring inconsistency.

Thus we find an excellent eulogium of the religion of Jesus, fairly implied in one of the most artful attempts to sink its reputation. Had Mr. Volney proved that the precepts and example of the Messiah, like those of Mahomet, are adapted to encourage and justify intolerance, homicide and war; I would have joined with him in reprobating the christian religion. But this he has not done; and this it was impossible for him to do. We may therefore take our leave of Mr. Volney, by giving thanks to God, that the most artful and eloquent writings against christianity, serve but to illustrate its amiable and excellent spirit; and by humbly beseeching all who bear the christian name to unite their efforts, to abolish from the world those evil and inconsistent customs which afford such ground for severe reproach.

DR. PORTEUS ON MATTHEW XVIII. 1—14

In the Christian Disciple for January 1814, a person under the signature of R. C. requested an exposition of several passages of scripture. As no answer to his request has appeared, I send you some extracts from the Bishop of London's Lecture on Matthew xviii, that being one of the subjects referred to by R. C. His request is restricted to a part of the chapter, beginning at the 7th, to the end of the 14th verse. But in order to understand the passage, it appears to be necessary to consider the preceding part of the chapter. The Bishop thus introduces the subject: "It is evident that the disciples of our Lord were for a considerable time, possessed with the imagination which prevailed universally among the Jews respecting their Messiah, that their Master's kingdom was to be a temporal one; that he was at some time or other to become a prince of great power and splendor, and that they of course should enjoy the largest share of his favor, and be placed in situations of great distinction and great emolument. Our Lord, finding that all he had said to undeceive them, had produced no effect, determined to try whether a different mode of conveying his sentiments to them might not strike their minds more forcibly. He took a little child, and placing him before them, bid them contemplate the innocence and simplicity, the meekness and humility which marked its countenance; and assured them that unless they were converted and became as little children; that is, unless a total change took place in the temper and disposition of their minds; unless they became as unambitious and unaspiring, as meek, as humble and contented, as little concerned about worldly honors and distinctions as the child before them, they could not enter into the kingdom of heaven. Our Lord then goes on to say, whosoever receiveth one such child in my name, receiveth me; that is, it is men of humble minds, and meek dispositions whom I most highly prize, and so dear are men of this description to me, that I make their interests my own; and shall consider every man who receives, and assists and encourages them on my account, and for my sake, as receiving me. But if, instead of receiving and protecting these my humble disciples, any one should dare to injure them, he must expect the marks of my severest displeasure. Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh. In order to comprehend the full meaning of this denunciation, it will be necessary to explain the peculiar meaning of the word *offend*. This expression in the present passage as well as many other parts of the New Testament, signifies to cause any one *to fall from his faith*, to renounce his belief in Christ."

The Bishop adverts to the several modes of *making our brother*

to offend; that is, to renounce his faith in Christ, and these are persecution, sophistry, ridicule, immoral examples, and immoral publications. After considering each of the above modes of making our brother to offend, he observes:—"I have dwelt the longer on this interesting topic, because few people are aware of the enormity of the sin here reproved by our Lord, of the irreparable injury it may do to others, and of the danger to which it exposes themselves. But when they reflect that by the commission of this crime they endanger the present peace and the future salvation of their fellow creatures, and expose themselves to the woes which our Lord has in the passage before us denounced against those from whom these offences come, they will probably feel it their duty to be more guarded in this instance than men generally are.

'Our Lord, after having said "Woe to the world because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh" adds, Wherefore if thy hand or thy foot offend thee &c. Our Saviour here applies to the particular sin, which he was then condemning, the very same words which he had used before in his sermon on the Mount, with reference to the crime of adultery, and the meaning is this:—You must go at once to the root of the evil; you must extirpate your corrupt passions and propensities, though it may be as difficult for you to part with them as it would be to pluck out an eye or tear off a limb from the body.

"He then returns to the main subject of his exhortation, Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven—that is, I again repeat to you, take heed that ye treat not with scorn and contempt such little children as you now see before you, or those believers in me, who resemble these children in docility, meekness, humility and indifference to all that the world calls great and honorable. Take care that you do not consider their welfare, their salvation as below your notice and regard, and wantonly endanger both by giving way to your own irregular desires; for I say unto you, that however contemptibly you may think of them, your heavenly Father regards them with a more favorable eye. He even condescends to take them under his protection, he sends his most favored angels those ministers of his that do his pleasure, and stand always in his presence ready to execute his commands; even these he deputes to guard and watch over these little children, and those humble christians who are like them in purity and innocence of mind.

"The verse that comes next in order is this: For the Son of man is come to save that which is lost. The connexion of this verse with the preceding one is somewhat obscure, but seems to be as follows: You may think perhaps that man is too mean, too insignificant a being to be worthy the ministration and guardianship of celestial spirits: but how can you entertain this imagination when you know that

for this creature man, for fallen and sinful man, did the Son of God condescend to offer himself up a sacrifice on the cross, and came to save that which was lost. Well then may the angels of heaven be proud to guard what their Lord and Master came to save.

"Jesus then goes on to exemplify, by a familiar similitude, his paternal tenderness for the sons of men.—How think ye, if a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father that one of these little ones should perish. We are not to infer from this similitude, that God sets more value, and looks with more complaceney and approbation on one repenting sinner than on ninety and nine righteous persons who have uniformly and devoutly served him. This can never be imagined, nor would it correspond with the illustration.

"The shepherd himself does not set a greater value upon the lost sheep, than he does upon those that are safe; nor would he give up them to recover that which has strayed. But his joy *for the moment* at the recovery of the lost sheep is greater than he receives from all the rest, because he has regained that and is sure of the others. The whole therefore that was meant to be inculcated by this parable is, that God's parental tenderness extends to all, even to the sinner that goes astray, and that he rejoices at the conversion of the meanest individual and of the most grievous offender. This is the very conclusion and the only one which our Lord himself draws from the parable. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

WHAT ARE THE BEST EVIDENCES OF A CHRISTIAN CHARACTER?

The question now proposed, must appear of great importance to those who seriously hope for salvation through Jesus Christ; and who believe that there is no other name given under heaven whereby they must be saved. On no other question are humble christians more frequently perplexed. From preachers and writers of different sects, they hear so many discordant tests of piety and goodness, that they hardly know what to think of themselves. But if they could open the New Testament, and read that carefully, free from the influence of human systems, they would meet with less difficulty. In the preaching of our Savior, and the writings of his apostles, various evidences of a christian character are clearly stated. At this time I shall confine myself to what is plainly stated as evidence by our Savior, in his discourse with

his disciples the evening before his crucifixion, and what John says in his first epistle. At a future time a more full display of evidences may be expected.

"*By this* shall all men KNOW that ye are my disciples, if ye have love one to another." John xiii. 35.

"He that hath my commandments, and KEEPETH THEM, *he it is that loveth me;* and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself unto him." Ch. xiv. 21.

"Herein is my father glorified, that YE BEAR MUCH FRUIT; *so shall ye be my disciples.* If ye KEEP MY COMMANDMENTS, *ye shall abide in my love;* even as I have kept my Father's commandments, and abide in his love. This is my commandment, that ye LOVE ONE ANOTHER, AS I HAVE LOVED YOU. *Ye are my friends,* if ye DO WHATSOEVER I COMMAND YOU." Ch. xv. 8, 10, 12, 14.

"For the Father himself loveth you, BECAUSE YE HAVE LOVED ME, and have BELIEVED THAT I CAME OUT FROM GOD." Ch. xvi. 14.

Thus plain and decisive are the instructions of our Savior. Let us now listen to the language of one who had leaned on the bosom of his Lord.

"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if *we keep his commandments.*"

"But whoso KEEPETH HIS WORD, *in* HIM *verily is the love of God perfected: hereby* KNOW *we, that we are in him*—He that saith he is in the light, and hateth his brother, is in darkness even until now: he that *loveth his brother, abideth in the light,* and there is no occasion of stumbling in him. If ye know that he is righteous, ye know *that every one who doeth righteousness is born of him.*" 1 John, ii. 2, 3, 5, 9, 10, 29.

"In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. *We know that we have passed from death unto life,* BECAUSE WE LOVE THE BRETHREN. He that loveth not his brother, abideth in death. My little children, let us not love in word, neither in tongue, but indeed and in truth; and *hereby we know that we are of the truth,* and *shall assure our hearts before him.*—And this is his commandment, that we should *believe on the name of his Son Jesus Christ,* and *love one another,* as he gave us commandments; and he that keepeth his commandments, dwelleth in him and he in him; and *hereby we know* that he abideth in us *by the spirit that he hath given us.*" Ch. iii. 10, 14, 18, 19, 23, 24.

"Beloved, let us love one another; for love is of God; and *every one that loveth,* is BORN OF GOD and KNOWETH GOD—If we love one another, God dwelleth in us, and his love is perfected in us."

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. —If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he

love God whom he hath not seen!" Chap. iv. 7, 12, 15, 20.

"By this we *know* that we love the children of God, when we *love God and keep his commandments.*" Chap. v. 2.

On these passages we may briefly observe:—

First. In giving the marks of a true christian, our Savior and his beloved apostle have totally omitted to mention a *belief* in those doctrines which have been the greatest sources of animosity among christians. In the passages now quoted, so far as *believing* is made essential to the character of a christian, it is believing in Jesus Christ as "*the Son of God,*" as one who "*came out from God*" with a divine commission, as God's Ambassador and our Savior. But what is urged above every thing else, as evidence of genuine faith in him, is *keeping his commandments*, or loving one another as he loved us—loving "not in word or in tongue" only, "but indeed and in truth." Such love as Christ displayed "worketh no ill to his neighbor." Such love in us, is the proper evidence that we are his "disciples," his "friends," that we *love* HIM, and *love God*, and that we are beloved both by the Father and the Son, that we are *in Christ* and *in God*, that God *dwelleth in us* by his holy spirit, and that we "dwell in him," and "are of the truth;" that we are "born of God" and have "passed from death unto life." But

Second. Let christians be careful that they do not deceive themselves by limiting the word "*brother,*" as the pharisees did by limiting the word "*neighbor.*" A "brother" is a fellow being, one of the human family; and to all such, who come within our knowledge, our love is to be extended, whether they be friends or enemies. If we love those only who are of our sect, or who love us, "what do we more than others?" Publicans, sinners and pagans do the same. To be christians indeed, we must exercise those kind affections which will restrain us from doing injury, or rendering evil for evil; and which will dispose us to do good to all as we have opportunity. Such was the love of Christ which we are required to imitate, and such is the love of our heavenly Father.

Third. How happy it would have been for the world if these evidences of a christian character, had been uniformly understood, regarded and urged, as the best and the surest marks of a christian disciple! How many angry and disgraceful contentions, about doctrines, which no body understands, would this have prevented! and how many millions of human beings would it have saved from a violent and untimely death! By establishing other tests of a christian character than those given in the gospel, millions have been so deluded as to fancy that they could be *followers* of Christ in reviling, torturing, burning and butchering one another. When christians shall return to the gospel standard, and make love to God, to Christ, and one to another, the test of discipleship; then, and not till then, will they "behold how good and how pleasant it is

for brethren to dwell together in unity"—then, and not till then, will wars cease to desolate the christian world.

Fourth. Let it not be supposed that we depreciate the doctrines of the gospel, by attaching such importance to keeping the commandments of our Savior. The doctrines he taught are all important, as *motives* to obey his benevolent precepts. This is their proper use; and our belief in them can be of no saving benefit to us, unless it disposes us to obey him, and to walk as he walked.—Such a faith in Christ, or hope of salvation through his blood, as does not *work by love* and *purify the heart*, is no more of a saving nature, than faith in Mahomet.

HURRICANES IN 1815.

"*They have sown the wind, and they shall reap the whirlwind.*" Hosea.

The natural, the political and the religious worlds are all liable to destructive hurricanes. For many years prior to 1814, the continent of Europe was almost incessantly afflicted with political tornadoes; and vast and dreadful was the desolation. Before the tempest subsided in Europe, it spread across the Atlantic, and involved the United States in the general calamity. After the first abdication of Napoleon, the hurricane subsided in Europe, and hopes were excited of lasting tranquillity. But scarcely had the tempest done raging in our country, when Napoleon suddenly escaped from Elba and appeared in Paris. All Europe was again in agitation.

Almost as soon as we had been delivered from the political tornado—and near the time of Napoleon's arrival at Paris—signs of a religious or an *ir*religious hurricane appeared in our vicinity. Some who had been in the habit of observing the "signs of the times," readily foretold the approaching storm. Their prediction was verified about the time of the General Election. From that period till the sun passed the equinoctial line in September, the hurricane raged with considerable strength. But at this last period a tornado took place in the natural world, which filled the stoutest hearts with terror; and through a vast extent of country its destructive effects were witnessed and felt. It is however supposed by some, that this natural tempest had a favorable influence in giving a check to the moral hurricane.

The causes of natural hurricanes we shall not attempt to unfold; the causes of those of a moral nature are more obvious. But in both cases there are probably predisposing circumstances. The moral hurricanes are generally produced by the restless spirit of aspiring individuals, who are not contented with their just share of rights and fame, and who flatter themselves that the public good will be promoted by their invading the rights and diminishing the respect shown to

others. Thus furnished with self sufficiency and a persuasion that their cause is good, they diffuse their hostile spirit into their adherents, and the sound of wind is soon heard. If any resistance be made, its rage gradually increases, till it assumes the character of a hurricane—disturbs the peace of society, or involves nations in all the horrors of war.

In some of their *effects* the several kinds of hurricanes bear a stiking resemblance to each other. In particular, they make no proper distinction between *good* and *bad;* so that the best are as likely to be injured or destroyed by them as the worst.

As the late natural hurricane prostrated the most valuable *fruit trees* with as little ceremony as it did those of no worth; so it is with political and religious tornadoes. In political convulsions, a good character affords no security; the most pious and useful men are as likely to be destroyed as the most vile. And in the hurricanes which are raised on religious subjects, the good and the bad are blended together in one indiscriminate doom.

We might as reasonably conclude that a fruit tree was absolutely worthless, because it fell before the hurricane, as to conclude that a man is destitute of piety and goodness, because he is denounced as such by party zeal. For passion, prejudice and party spirit—of which moral hurricanes are composed, are as blind to the virtues of those who stand in their way as the natural whirlwind. As we never should judge of the qualities of a tree by the effects of a hurricane; so we should never judge of the moral characters of men by the aspersions of party zeal. What should we think of the Messiah, if we were to form our opinions by the censures past upon him by the chief priests and elders in the time of the moral tornado at Jerusalem! Thousands and thousands of his followers have been denounced by the same spirit, and loaded with invectives and reproach.

In the time of the natural hurricane, we did little in self defence, except to secure the doors and windows, and to set a few props against the fences; in like manner we have conducted in the Christian Disciple in respect to the moral whirlwind.

We have lamented, and we still lament, that the peaceful religion of Jesus Christ, should have been made the subject of angry contention among his professed disciples—and that the passions and prejudices of christians should have been excited one against another. If any christians are so blinded as to suppose that such are the best means of promoting "pure and undefiled religion," they are surely objects of compassion, and not of envy.

As this year is about to close, we hope that the war spirit among christians in our land will end with it;—that those who may live to commence another year, will be prepared to attend to the things that belong to their peace, and disposed to cultivate that love one to another by which they may be distinguished as the disciples of a meek and benevolent Savior.

POETRY.

SELECTED.

On the death of a poor idiot.

Who! hapless, helpless being, who
Shall strew a flower upon thy grave?
Or who, from mute oblivion's power,
Thy disregarded name shall save?

Honor, and wealth and learning's store,
The votive urn remembers long;
And even "the annals of the poor,"
Live in their bard's immortal song.

But a blank stone best stories thee,
Whom sense, nor wealth, nor fame could find;
Poorer than aught beside we see,
A human form without a mind.

A casket gemless!—yet for thee
Pity suspends the tender wail;
For reason shall a moral see,
While mem'ry paints the simple tale.

Yes, it shall paint thy humble form,
Clad decent in its russet weed,
Happy in harmless wandering's charm,
And pleas'd thy father's flock to feed.

With vacant, reckless smile she bore,
Patient, the scorner's cruel jest:
With unfix'd gaze could pass it o'er,
And turn it pointless from her breast.

Her tongue, unable to display
The unform'd chaos of her mind!
No sense its rude sounds could convey
But to parental instinct kind.

Yet, close to every human form
Clings imitation's mimic power,
And she was fond and proud to own
The school-time's regulated hour:

And o'er the mutilated page
Mutter'd the mimic lesson's tone;
And ere the scholar's task was said,
Brought ever and anon her own:

And many a truant boy would seek,
And drag reluctant to his place;
And e'en the master's solemn rule,
Would mock with grave and apt grimace.

Each heart humane could freely love
A nature so estrang'd from wrong;
And even infants would protect
Her from the passing traveller's tongue.

But her prime joy was still to be,
Where holy congregations bow;
Rapt in wild transports when they sung,
And when they pray'd would bend her low.

O nature! wheresoe'er thou art,
Some latent worship still is there;
Blush, ye! whose form without a heart
The idiot's plea can never share!

Poor, guileless thing! just eighteen years,
Parental cares had rear'd alone;
Then, (lest thou e'er should'st want those cares,)
Heaven took the spotless to its own.

Full many a watching eye of love
Thy sickness and thy death did cheer;
And reason, while she joys, approves
The instinct of a parent's tear.

Poor, guileless thing! forgot by men,
The heaving turf directs to thee;
"'Tis all thou art" to mortal ken,
But faith beyond the tomb can see.

For what a burst of mind shall glow,
When disencumbered from this clod;
Thou who on earth couldst nothing know,
Shalt rise to comprehend thy God!

Oh! could thy spirit teach us now,
Full many a truth the gay might learn;

The value of a blameless life
Full many a scorner might discern.

Yes! they might learn who waste their time,
What it must be to know no sin;
They who pollute the soul's sweet prime,
What, to be spotless pure within.

Go! then, and seek her humble grave,
All ye who sport in folly's ray,
And as the gale the grass shall wave,
List to a voice that seems to say;

"'Tis not the measure of your powers,
To which the eternal meed is given;
'Tis wasted or improved hours,
Which forfeit, or secure your heaven."

RELIGIOUS INTELLIGENCE.

Annual Report of the Fragment Society.

In presenting the third annual report of the *Fragment Society*, the directors would indulge the hope, that they shall not be regarded as inattentive to the interests committed to their trust. They with pleasure avail themselves of this opportunity to present a concise statement of their transactions the past year. In discharging the duties devolving on them, they have constantly endeavored to dispense your charities to those persons whose necessities were most imperious, and whose characters, after careful investigation, were found to be deserving; always visiting those not recommended, and often those that were. Believing that much may be done to reform the morals of the poor, by advice kindly administered, and instruction affectionately imparted, at a time when other necessities are supplied; and finding many families and individuals, destitute of the sacred scriptures, and almost, of course, living without God, and without hope in the world; the directors obtained of the *Massachusetts* and *Female Bible Societies* many copies, and distributed them wherever needed, receiving not only their fervent thanks, but the repeated assurance that they should be carefully kept and read.

When we look back to the last anniversary, and contrast the state of our country *now* with what it *then* was, we are powerfully constrained to lift up our hearts in gratitude to Him, who has bid war to cease from our land. The pleasing restoration of peace gives ample encouragement for the support of that portion of the poor who are able to labor, many of whom, during the pressure of the times, were cast upon the charity of this society; still, however, there are many, very many, utterly unable to help themselves—the sick, infirm, and the aged. The attention of the directors has therefore been more especially devoted to the relief of such. From this class of persons the calls are frequent, *numerous*, and urgent. Though much distress has been relieved by the means already imparted, a much larger amount would be requisite to grant needful relief to all; and we do cherish the hope, that the resources of this institution will increase rather than diminish, and that those who have felt it their duty during the war, to lessen their subscriptions, or withdraw their names, will now return, and again cast their mite into this treasury. Unerring truth has assured us, that "the poor shall never cease from out of the land;" the maimed, the halt, the blind, the idiot, the widow, the fatherless, and the stranger, are still among us; a cold winter is before them, and they must be exposed to its chilling blasts; many of them are looking up to this little association for assistance, and how can we better evince the sincerity of that gratitude we ought to feel for the bles-

sings we ourselves enjoy, than by devoting our time, talents, influence and prosperity to the relief of our fellow creatures. The cup of sorrow still goes round; we know not how soon it may be proffered to each one of us. How powerfully should this consideration urge us to mitigate its anguish to those now tasting its *bitter*, though perhaps salutary, contents. The contributors to this society know, that "it is more blessed to give than to receive;" the sick, aged and infirm, have called down blessings on them; the infant of a week to the grey headed, have had their sufferings in some degree alleviated. There is every thing to encourage, and stimulate to perseverance in well doing. The Most High has said "the liberal soul shall be made fat"—"cast your tythes into the store-house, and see herewith if I will not pour you out a blessing." Soon, it may be very soon, the account of our stewardship will be called for, "freely ye have received, freely give," remembering that God loves a cheerful giver.

The whole amount of subscriptions and donations the last year, was 897 dollars 70 cents, which with 7 dollars and 30 cents balance in the Treasury made 905 dollars. Of this sum 898 dollars have been expended, leaving a balance now in the Treasury of seven dollars.

The directors have been enabled to assist 500 families, by distributing 248 Gowns, 148 Petticoats, 181 Chemises, 11 Coats, 96 Pantaloons, 86 Jackets, 20 Shirts, 257 pair Socks, 473 pair Shoes, 1 Rug; besides, of infants clothing, 56 Frocks, 63 Shirts, 43 Blankets, 34 Petticoats, 186 Napkins, 3 Cradle Quilts, and 5 Night Gowns. The relief afforded by loaning bedding and other comfortable articles to the sick, cannot be estimated but by the recipients, and by those who have witnessed the tears of gratitude with which they have been received, and the same expressions when they have been returned. Fifty-two families have been assisted in this way. This department engrosses much of the funds, as the articles are expensive, and being in constant use, often need replenishing. After being worn, however, and repeatedly repaired, when no longer fit for loaning, they are given to those most in need. Among the articles loaned the last winter were cloaks for charity schools, to enable them to attend church and school in a comfortable manner. They were returned clean and neat in the spring. These children have frequently been employed for the Society, and in return have been furnished with Shoes, &c.

Several valuable donations of clothing have been received, also two pieces of cotton, a mattrass, and an easy chair, for which the Society return thanks.

The Society voted to appropriate the donations in cash which may be made them in future to the foundation of a fund.

Report of the Trustees to the Evangelical Missionary Society in Massachusetts, Oct. 4, 1815.

THE Trustees with religious joy congratulate the society upon the auspicious event, which has taken place in our country since their last anniversary; and that we are again permitted to pursue the interests of the Prince of Peace, unobstructed by the crimes and miseries of war.

By means of a liberal contribution at the semi-annual meeting of the society in Boston, the Trustees have been enabled the present season to extend the field of their missionary labors in some degree beyond that of past years.

In addition to the aid which has usually been afforded to the Rev. Messrs. Nurse and Warren, they have employed the Rev. Stephen Bemis as a missionary in the town of Thornton, State of New-Hampshire. They have given assistance in the support of one men's and three women's schools in

Jackson—to several men's, and at least ten women's schools in the vicinity of Ellsworth. The Rev. Mr. Bemis in his report, informs, that in an extensive region adjacent to Thornton, people are deprived of the advantages of settled ministers, and of the stated administrations of the gospel, and being destitute of light and without order they are forming various sects, and there is danger that in the bitterness of controversy they will lose the spirit of christianity, and that they will mistake the extravagancies of fanaticism for christian devotion.—In Thornton, Mr. Bemis found a disunited congregation, a small and divided church, but a people generally sober, industrious, and religiously disposed. He was received by them with respect. The public worship of the sabbath was attended by an assembly gradually increasing in numbers, ever attentive, and apparently serious. The inhabitants in their letter to our Secretary fully approve the services of Mr. Bemis, and express their hope "that his labors among them have been the means in the hands of Providence of doing much good." A goodly number appear highly to value the established ministrations of the gospel, and are willing to contribute according to their ability for their support. Grateful for your past assistance, they with solicitude present themselves as the objects of your future charity.

The information of Mr. Warren is gratifying.—Additions have been made to the church in Jackson within the last year, and it has been fully organized. The schools in that place, and in the neighboring towns had been prospered, their utility was increasing, and their importance rising in general estimation. The small sums afforded for their support by this society was an inducement to people to exert themselves for their maintenance, and in the establishment of schools all denominations are united.

Although the number of professors at Ellsworth does not increase, as we might hope and expect from the advantages which that people for years have enjoyed, yet it is apparent that the ministerial labors of Mr. Nurse are silently producing additional effects of the most beneficial nature in that place. The religious prejudices, too common in new places, are evidently yielding to the mild influences of the gospel, the attendance upon public worship is becoming more general and more habitual, and more of the fruits of religion appear in the lives and conversation of the people. Success is of the Lord.—We would give praise and glory to God, for every blessing which he has been pleased to bestow upon the humble means we have used to promote the interests of Christ's kingdom.

The Trustees with satisfaction express their feelings in respect to the school of Mr. Nurse. The beneficial effects of this institution upon society are perhaps without a parallel in a new country. The pupils in the school at Ellsworth at times amount to one hundred. By its literary and moral instruction a generation is rising, the individuals of which now give a fair promise, that their minds will be in no inconsiderable degree cultivated, that their principles will be sound, their habits correct, and that they will call those blessed, who furnished them with the means of their literary and christian education.

A number of young men who were here educated, are at this time school masters, and nearly twenty females are at the head of schools in Ellsworth, and the neighboring towns. All these schools may be considered as branches of the principal institution, and they are under the general inspection of Mr. Nurse. When the extent to which this system may be carried in that section of our country, and the efficacy of its example in other places are considered, it will be difficult to limit our ideas of its future utility. Although the schools in and about Ellsworth are now supported principally by the voluntary contributions of the people of the respective towns, and the aid that they receive from other religious associations, yet the charity of the E. M. Society occasioned their erection, and on this they still in a measure depend. The people of Ellsworth unreservedly express their consequent obligations, and as unequivocal evidence of their gratitude individuals of them have sub-

scribed forty-seven dollars for the support of schools out of that place, and to be expended by the discretion of this society.

The Trustees the past season distributed among the people, to whom their Missionaries ministered, the following Books and Pamphlets, viz. 48 copies of Dr. Doddridge's Rise and Progress of religion in the Soul; 38 doz. Catechisms, compiled by the Worcester association of ministers; 1 doz. copies of the Addresses of the Trustees to People in the New Settlements, and a variety of Children's Books, calculated for their intellectual and moral improvement.

The following is the present state of the Funds of the Society; viz.

Balance in the hands of the Treasurer at the last annual meeting	1272,08
Received since by an annual subscription, donations, and interest	501,06
Expended in promoting the objects of the Institution in the last year	455,00
Remaining in the Treasurer's hands appropriated as an accumulating fund	1123,60
For future appropriation	194,54

The above is exclusive of subscriptions, due this day.

The Trustees invite the society to join in fervent prayer for a divine benediction upon the endeavors of men, to establish the christian religion in its purity, and with all its attendant blessings among the nations and people of the earth.

ELIJAH BRIGHAM, *Pres.*
Attest. NATH'L THAYER, *Rec. and Cor. Secretary.*

The trustees gratefully acknowledge the receipt of the following donations since October 1813.

From the Female Cent Society in Concord	$ 22,95
From ditto in Waltham	63,74
From ditto in Weston	54,49
From ditto in Watertown	2,56
From ditto in Ashburnham	24,50
From ditto in Templeton	58,04
From the Church in Concord	10,00
From the Church and Society in Woburn	6,75
From the Church in Chelmsford	2,00
From the Inhabitants of Thornton	30,00
Collected at the annual meeting of the Society at Waltham	57,25
Collected at the Semi Annual Meeting in Boston	165,73
Ditto at the Annual Meeting in Shrewsbury	26,92
The donation of sundry Gentlemen and Ladies	15,00
The donation of a member belonging to Westborough, exclusive of his annual payment	5,00
Ditto from ditto in Lancaster	5,00
From two Gentlemen of Worcester one thousand Catechisms	40,00
From Maj. J. Sturtevant of Worcester in Books	10,00
	$ 599,93

Extract of a letter from Mr. Swartz.

THE following extract of a letter from the Rev. Mr. Swartz, dated at Madras, Feb. 5, 1793, is borrowed from the Christian Observer. We presume it must be highly gratifying to such persons as have become convinced that war is inconsistent with christian principles, and who are still at a loss how a people can be safe in renouncing the custom.

In the preceding part of the letter the venerable Missionary had stated that many of the natives had been baptized the last year—that the converts had been exhorted to a course of industry, in consequence of which they had been so prospered that where they formerly "reaped only 4,000 large measures called kalam," they "now reaped 14,000 kalam, and rejoiced in the increase. The whole district reaped nearly 100,000 kalam more than they

had done the preceding year." The writer then proceeded as follows:—

"But this our joy was soon turned into grief. The heathens observing that many of their relatives wished to embrace christianity, and that such as had been baptized refused to join in their plundering expeditions, assembled and formed an encampment, threatening to extirpate christianity. Now all looked dismal. Many of the christians were encouraged by their relations, who were heathens, to form an opposite camp. But I exhorted the christians to make use of other weapons, viz. prayer, humility and patience; telling them in strong terms, that if they became aggressors I should disown them. This disturbance lasted four months, and became very serious, as the malecontents neglected the cultivation of their own fields, and detered others from doing it. I wrote to these misguided people, sent catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavors, so beneficial to them, had not merited such treatment.

"At last, finding no opposition from the christians, and not being willing to be looked upon as the aggressors, all went to their homes and their work, ploughing and hoeing with double diligence. My heart rejoiced at the kind overruling Providence.—Surely he is a God that heareth prayer."

Upon this narrative we may remark, that had Mr. Swartz encouraged in his converts a military spirit—had he excited them to form an encampment against their hostile brethren; the probability is, that he and most of his adherents would have been destroyed. But by adopting the pacific and self-denying principles of the gospel, he secured the protection of heaven, abated the wrath of his enemies, and saved the effusion of human blood. Soft words and pacific measures usually turn away wrath; they give opportunity for reflection, and passion subsides. Blessed are such peace makers as Mr. Swartz; for they shall be called the children of God; they will either be saved from harm in the hour of danger, or both their labors and their sufferings will be amply recompensed at the resurrection of the just.

CHIMBORAZO.

"The works of the Lord are great, sought out of all them, that have pleasure therein."

"O Lord, how manifold are thy works, in wisdom hast thou made them all."

"CHIMBORAZO, in the Province of Quito, is the highest point of the ANDES, and the highest mountain as yet known in the world; being, according to *Condamine* [a French Geographer] 19,200 feet; according to others 20,608 feet, above the level of the sea. It lies nearly under the line, being in Lat. 41, 40, South. Yet its tops are covered with ice and snow, and by the winds which blow from it, the country adjacent is very cold."

Morse's Gazetteer.

The following extract, is from HUMBOLDT, the latest scientific traveller, in that part of the world.

"Nevado del Chimborazo.

"Having arrived with our instruments, on a narrow ledge of porphyruic rock, which projected from the vast field of unfathomed snow, on the eastern slope of Chimborazo, a chasm of 500 feet wide *prevented our further ascent.* The air was here reduced to half its usual density, and felt intensely cold and piercing. Respiration was laborious, and blood oozed from their eyes, their lips, and their gums. They stood on the highest spot ever trod by man. Its height, ascertained by barometrical observation, was 19,300 feet above the level of the sea. From that extreme station the top of Chimborazo was found by trigonometrical measurement, to be 2140 feet still higher."

Diarist.

ISTHMUS OF SUEZ.

"*That the way of the Kings of the East might be prepared.*"

Mons. LE PERE, in a report to the French Institute, states, "That the low water mark of the Mediterranean sea, is lower by eight metres and one eighth, than the low water mark of the Red Sea. He concludes however, that a navigable communication is quite practicable."

Quære. In the present improved state of society and the arts, "while many are running to and fro, and science is rapidly increasing," can the time be distant that a Canal will unite the Mediterranean with the Red Sea, across the Isthmus of Suez! Among other great benefits which will result from the accomplishment of this grand object, (particularly to commerce,) will be a direct course for our missionaries, as also those from Europe to go to their several stations, in half the distance and time which are now consumed in arriving there, beside the less hazard and greater degree of comfort. Imagination may here also *reasonably* indulge in the many other advantages which may follow to the powers of Europe, by employing their subjects and their money in this truly great enterprise, rather than in wars for their mutual destruction. But a subject so grand requires greater powers than those of the feeble

THOMAS CORAM.

LETTER FROM REV. H. LINDSAY,

With a declaration of the Archbishop of Constantinople, and Patriarch of the Greek church, in favor of the Modern Greek Testament, printed by the British and Foreign Bible Society.

From the Rev. Henry Lindsay, Chaplain to the British Embassy.

British Palace, Constantinople, Jan. 12, 1815.

I INCLOSE for the Society a paper from the Greek Patriarch of Constantinople. What gave an occasion to it was this: Upon making inquiry relative to distributing, either gratis, or by purchase, the Modern Greek Testaments which the Society had entrusted to my care, I was generally given to understand, that the Greek Priests would do all in their power to thwart and render ineffectual any such distribution. I determined, therefore, to go to the Patriarch, and, if possible, procure his sanction. Accordingly I got translated a large extract from the "Summary Account" of the Society, which I left with him, together with a copy of the Modern Greek Testament. When I next saw him, he told me, that he considered the object of the Society highly laudable, and presented me with the inclosed declaration.

As the present Patriarch is considered a person of great literary attainments, the opinion of so competent a judge respecting the version adopted by the Society, may be thought in itself satisfactory; but I conceive the declaration may be also extensively useful, if the Society should think proper to print and prefix it to each copy of the Romaic Testament which may hereafter be issued. I have been credibly informed that many Greeks have scrupled to purchase or even receive the Scriptures, without some such authority; and I understand, that the persons acting for the Society at Zante, are of opinion, that the sale of the Testaments, transmitted there, has been materially retarded by those scruples.

(Translation.)

Cyril, Archbishop of Constantinople, New Rome and Œcumenical Patriarch.

Our Lowliness notifies by this present Patriarchal Declaration, that having examined accurately, and with the necessary attention, the edition of the New Testament in two languages, Hellenic and Romaic, published in

England by the Society there established, of British Typography, by John Tilling, at Chelsea, in the year one thousand eight hundred and ten of the incarnation of Christ our Savior, we have found in it nothing false, or erroneous; therefore we have judged right to give permission for it to be used, and read by all pious, united, and orthodox christians; to be sold in the Booksellers' shops; and to be bought freely by all who wish it, without any one making the least hesitation: for the manifestation of which, this our present Patriarchal Declaration has been issued.

In the thirteenth day of the month of December, 1814.

Baptisms and Burials in London.

From Dec. 14, 1813 to Dec. 13, 1815.

Total of Males christened	10,015
of Females	9,857
In all	20,170
Total of Males buried	10,287
of Females	9,496
In all	19,783
Died under 2 years of age	8,545
Between 2 and 5	2,031
5 and 10	776
10 and 20	649
20 and 30	1,268
30 and 40	1,678
40 and 50	1,950
50 and 60	1,810
60 and 70	1,741
70 and 80	1,343
80 and 90	592
90 and 100	88
100 and over	5
greatest age 111.	

The above is taken from the Christian Observer of Feb. last. By comparing the numbers we have the following results.

More than half of the whole number died under five years of age; yet of the whole, one to nine lived to 70 or upwords; and of those who survived 5 years, one to four lived to 70 or upwards. The burials average more than 53 every day, or 2 every hour.

To Subscribers and Patrons.

Those subscribers for this work who have not settled for the present Volume, are earnestly requested to make immediate payment.—While we gratefully acknowledge the kindness of patrons and friends, for favors already received, we humbly solicit a continuance of their aid.

Ordinations.

At Shirley, Oct. 25, Rev. Saml. H. Tolman, as junior pastor of the congregational society in that place. The introductory prayer was offered by the Rev. Dr. Payson of Ringe, N. H. The sermon, by the Rev Mr. Whiting of Antrim, N. H. and the consecrating prayer by the Rev. Mr. Bullard of Peperell. Rev. Mr. Chaplin of Groton performed the charge, and the right hand of fellowship was presented by the Rev. Mr. Damon of Lunenburg, and the concluding prayer by the Rev. Mr. Whitney (son of the senior pastor) of Hingham.

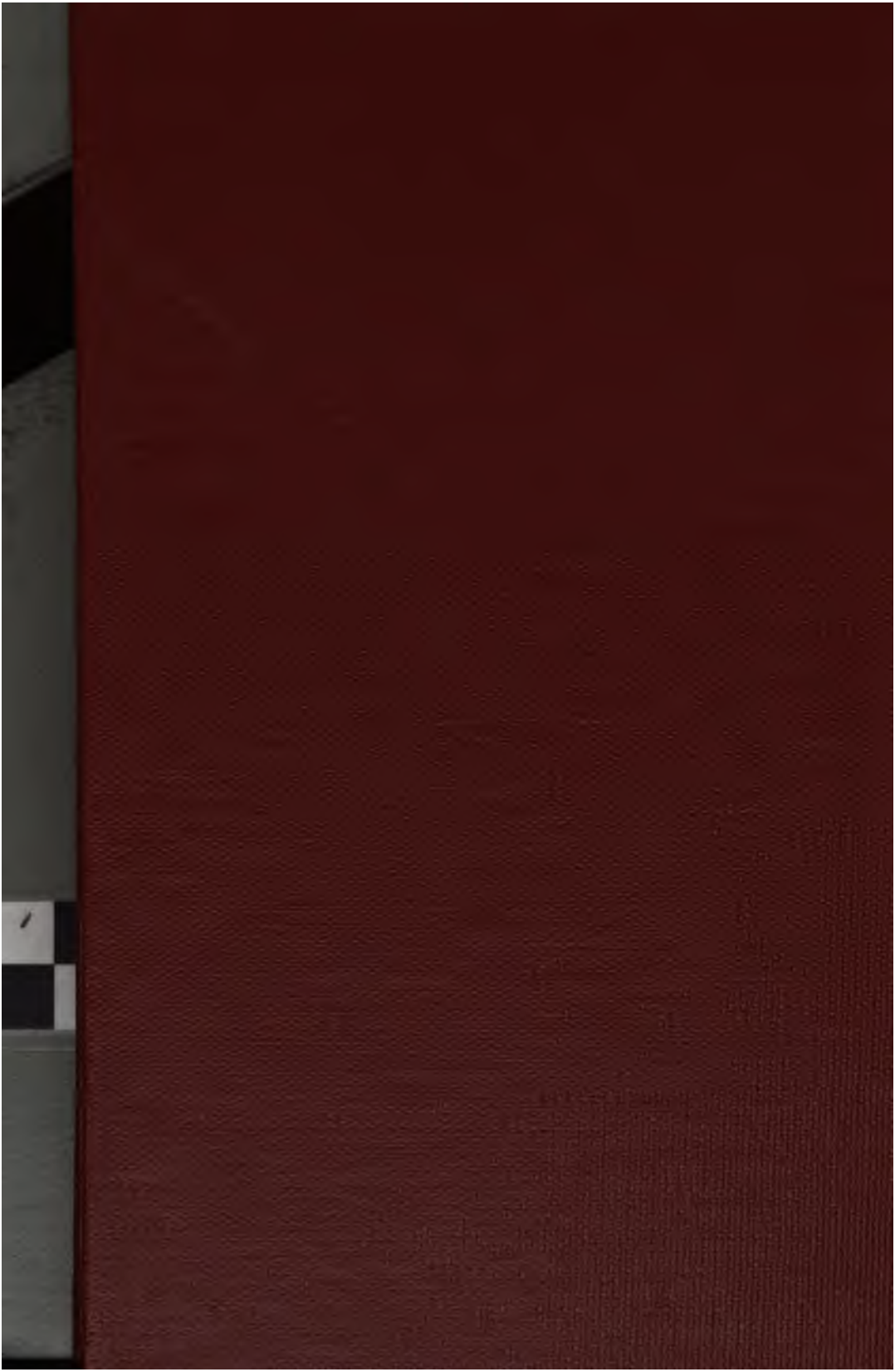
In Randolph, 22 Nov. Rev. Thaddeus Pomeroy. Introductory prayer by Rev. Mr. Curtis of Epsom, N. H. Sermon by Rev. Mr. Gould of S. Hampton; ordaining prayer by Rev. Dr. Morse of Charlestown; charge by Rev. Mr. Weeks of Abington; fellowship of the churches by Rev. Mr. Story of Braintree; charge to the people by Rev. Mr. Bates of Dedham; concluding prayer by Rev. Mr. Gile of Milton.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do.
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge,
Mr. Hiram Weston, Duxbury.
Mr. Samuel Clarke, Cambrigde,
Mr. Henry Ware, jun. do.
Mr. Rufus Hurlbut, do.

7717 003

ACME
BOOKBINDING CO., INC.
JAN 1 9 1984
100 CAMBRIDGE STREET
CHARLESTOWN, MASS.

NOT TO BE REMOVED
FROM THE LIBRARY

3 2044 054 766 852